



The Improvement Era

NOVEMBER 1948



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so fully automatic, they do almost everything but plan your meals!

Last year, 2,390,000 American families bought new *gas* ranges—more than all other types combined. This year, the demand is even greater, shattering all records.

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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE number of atoms which go to build a man's body is a number written with a ten followed by twenty-six more zeros, according to the late Sir Arthur Eddington. And to make an average star it would take a ten followed by twenty-seven zeros batches of atoms, each batch enough to make a man.

PERMANENT magnets, called electrets, can be made by taking a dielectric material, such as a wax, and allowing it to solidify in a strong constant electric field. Plastic toys of this magnetic material are now being made.

THE name Buenos Aires, perhaps best known as the capital city of Argentina, is also the name of many other cities. There are Buenos Aires in Portugal, Peru, Venezuela, Costa Rica, and three in Colombia. The original full name of the Argentine city was Ciudad de la Trinidad, Puerto de Santa Maria de Buenos Aires (City of the Trinity, Port of St. Mary of Good Airs).

A NEW artificial eardrum has been developed for people hard of hearing due to loss of eardrums. "Korogel," a soft plastic material, is a hollow capsule open at the larger back end which is inserted in the ear in such a way that it touches the "stirrup" of the middle ear to transmit sound to the inner ear.

ABOUT 105 boys are born for every one hundred girls. Among stillbirths the proportion of males is often 125 for every one hundred females.

THE largest encyclopedia is the Chinese *Ku Chin T'u Shu Chi Ch'eng* in 11,095 volumes, with a table of contents of sixty volumes. It was produced between 1403 to 1408 A.D., and since it was too large to print, it was written out by hand, with a total of 2,169 persons working on it. Of the 370 volumes now known to exist, forty-one are in the Library of Congress.

MANY interesting variations in the body's physiology have been noticed at different seasons of the year. Gachsen found that in January or February the amount of hemoglobin in the blood is least, as is also the number of red blood corpuscles but the corpuscles are at their largest. Linhard found that at the same time of year people breathe most frequently and least deeply.

Delicious Combination



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flaky, golden-brown
CRACKER

... the salad
by you ... the



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November
1948

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VOLUME 51
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OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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The Cover

THE beautiful Washington, D.C., chapel, topped by the Angel Moroni summoning the world to heed God's word of truth, is a beloved landmark in the capital city of the United States. This unusual photograph which captures the glorious Washington sky was taken by Horydzak and prepared for cover use by Charles Jacobsen.



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NOVEMBER 1948

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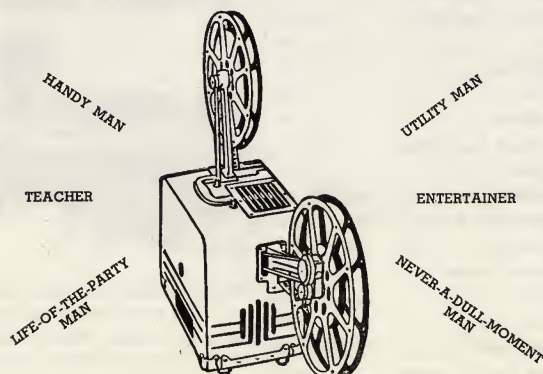
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NOTE: Three of the General Authorities did not speak at the general conference sessions: Elder Spencer W. Kimball of the Council of the Twelve was in attendance, but on the advice of his personal physician, did not speak; Elder Alma Sonne, Assistant to the Council of the Twelve, who is presiding over the European Missions; and President S. Dilworth Young of the First Council of the Seventy, who is presiding over the New England States Mission. Addresses were given by four former mission presidents: Roy W. Dooxey of the Eastern States Mission, A. Reed Halversen of the New Zealand Mission, Octave W. Ursenbach of the Canadian Mission, and Elbert R. Curtis of the Western States Mission. Their talks will appear later in the conference bulletin. Presidents George Albert Smith, J. Reuben Clark, Jr., David O. McKay, and Presiding Bishop LeGrand Richards spoke at the priesthood session of the general conference.

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THE CHURCH MOVES ON

President Young

PRESIDENT Levi Edgar Young of the First Council of the Seventy departed immediately after the conference sessions for New York City where he represented the Utah Association for the United Nations during United Nations' week, beginning October 17.

President Young is well fitted for this task, being a lifelong student of international affairs, and a professor of history for many years at the University of Utah. He received this appointment from the Rt. Reverend Arthur W. Moulton, bishop of the Episcopal Diocese of Utah, who is regional vice chairman of the American Association for the United Nations.

Church Welfare

THE Salt Lake region of the Church welfare plan has been divided to form three regions, as follows:

The Liberty, Wells, Granite, Temple View, Pioneer, Tooele, and Grantsville stakes will form one region. The Salt Lake City welfare square, which has been built and jointly operated by the Salt Lake Region and the Church welfare program, remains in the area comprising this region. These stakes have a Church membership of approximately forty-one thousand.

The North Davis, Davis, South Davis, Ensign, Riverside, Salt Lake, and Emigration stakes will form a second welfare region, with a Church membership of about fifty thousand.

Park, Sugar House, Highland, Bonneville, Hillside, Wasatch, South Summit, and Summit stakes will be the third Church welfare region resulting from this administrative change.

The stakes in the southern portion of the Salt Lake Valley were organized into the Jordan Valley region several years ago.

There are now twenty welfare regions operating in the Church, and several stakes whose geographic location make it advisable for them to operate their welfare program outside of a region.

Indian Mission

THE gospel is being carried to the Indians of the Fort Hall reservation north of Pocatello, Idaho. Recently, under the direction of the Church Indian committee, which was working with the stakes of the central Idaho area, missionary endeavor was stimulated with a fully organized local mission consisting of a mission president, three branch presidents, and three sets of missionaries. Church auxiliary meetings for the Indians are also held.

THE IMPROVEMENT ERA

The **NEW** Rio Grande

In step with the
progressive spirit of

UTAH



Modern Steam and Diesel locomotives pull the trains that serve Utah's farms and industries, and provide comfortable, speedy passenger service to the Beehive State.

The strikingly beautiful Monticello Temple dominates the fertile San Pete Valley.



Flocks of seagulls—revered in Utah—meet on the islands in Utah Lake at the foot of majestic Mt. Timpanogos.

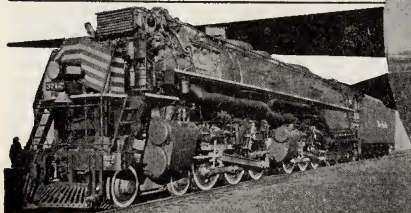


Typical of Utah's industry is the huge open-pit copper mine at Bingham.

Throughout the more than 75 years of its history, the Rio Grande has been closely identified with Utah. The founders of this modern transportation network were imbued with the same aggressive pioneer spirit that actuated the men and women who transformed a barren desert into a fertile, productive commonwealth.

Today, the New Rio Grande—a western railroad operated by western men—is more closely identified with Utah than ever before in their concurrent histories. Together they stand on the threshold of a future bright with the promise of continuing growth and development.

DENVER & RIO GRANDE WESTERN RAILROAD



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EVERYBODY
RAVED ABOUT
MY TUNA
SUPREME!**



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IF YOU USED THE
NEW
GRATED STYLE!**



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**There's no substitute for
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WORD PORTRAITS

FROM THIRD NEPHI

with sketches by Goff Dowding



1. There were a great many people gathered together marveling at the great change that had taken place, when they heard a voice, but they understood it not. It was neither harsh nor loud, and notwithstanding its being a small voice it did pierce them to the very soul. They heard it again and understood it not. The third time they did look towards heaven from whence the sound came and understood the voice which said unto them, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name — hear ye him." And behold they saw a man descending out of heaven. He came down and stood in the midst of them, stretched forth his hand, and said "Behold, I am Jesus Christ whom the prophets testified shall come into the world." (Chapter 11, v. 1 to 10.)



3. Behold ye have heard the things which I taught before I ascended to my Father. I am the law and the light, Look unto me and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life. Then Jesus spoke unto the Twelve whom he had chosen: "Ye are my disciples; and ye are a light unto this people; and this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath he commanded that I tell it unto your brethren at Jerusalem." (Chapter 15.)

2. He spake unto Nephi and commanded him that he should come forth and said, "I give unto you power that ye shall baptize this people when I am again ascended into heaven." The Lord called others. Now the number of them who had been called and given power and authority to baptize was twelve. Jesus said unto the multitude, "Blessed are ye if ye shall give heed unto the words of these twelve," and "blessed are ye if ye shall believe in me and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words that testify ye have seen me and know that I am." (Chapter 11, v. 21; Chapter 12.)



4. This much did the Father command me that I should tell unto them. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. I say unto you, that ye are they of whom I spoke. Further, I say, that I have other sheep which are not of this land, neither of the land of Jerusalem who have not as yet heard my voice and shall be numbered among my sheep, that there may be one fold and one shepherd." (Chapter 15, v. 17; Chapter 16.)

Follow "Word Portraits from Third Nephi," in the next two issues of THE IMPROVEMENT ERA.

THE IMPROVEMENT ERA



THIS BRIGHT JEWELLED DAY ... Thanksgiving

By Georgia Moore Eberling

WE thank you, Lord, for this bright jeweled day
Strung on the shining necklace of the year,
A time to lift a grateful heart and pray
A prayer of deep thanksgiving for the dear
Familiar things: for homeland, that rich gift
Of Pilgrim and of Pioneer, who saw
Beyond the sea of years and time's spindle-rift
A dream-world, safe and glad without a flaw!
Their vision, dauntless courage, faith, and trust
Flash like the stars upon night's canopy.
Remembrance blooms like flowers above their dust
Reminding us to thank God we are free.
Today our flag is rippling high, unfurled
To bring new courage to a storm-tossed world.

THE FINISHED FURROW

By Grace M. Candland

ANOTHER harvesting has passed away.
Its final scene we hail as autumn rest
With all her lovely colors on display,
And nature's lavish gifts are at their best.
For now the plow and disk will knead the earth,
And mulch the crusted soil for winter's snow
Which holds the elements of that rebirth
That is to come when April's soft winds blow.
Now looking back across the silent field
How like my life is this brown upturned sod
Which I must some day offer up to God.
He knows if it be poor or rich in yield.
And should the plowing end at noon or night,
The finished furrow will be laid a-right.

ON TAKING PRIDE

By Elaine V. Emans

ALWAYS, I think, a woman will take pride
In even simplest work that is well done:
The white and rainbow-colored wash outside,
Her door ballooning in the wind and sun,
The annual pickles made, the ruby store
Of jelly if she be fortunate, and all
Pies, warm and flaky-crustled, set before
Her men, and any handwork from a small
Cobweb of lace to rug. And certainly
It seems her pride is justifiable—
But, should He frown upon it, surely He
Will understand no task is really dull
While one who labors over it can see
How good, when it is finished, it must be.

TWILIGHT

By Claire Stewart Boyer

I HAD NOT known till now what twilight meant.
Mauve twilight happening upon a hill . . .
In muted sounds, in motion all but still,
Ingathering her essence, heaven-blent!
I had not known that she was provident,
Nor watched the modest way that she could fill
Her cup with nectar, sharing it at will
With one who was no part of her intent.
But I shall gather essences anew,
In gentleness and in economy
Of gesture, after this mauve twilight hour,
While sensing what the heart alone can do—
Letting the grace of all its treasures be
A silent and uplifting arm of power!

HYMNS OF PRAISE

By Helen Maring

SHIMMERING aspens spoke their golden word
With accents of the wind that stirred the calm.
Then winter came like some great feathered bird;
And silver syllables gave forth their psalm
Of earth that takes the fallen for its need . . .
The leaves enrich; the snows give life to spring.
Oh, God's deep plan of bounty that we
No wonder that our grateful hearts must sing!



LEAF-THINNED

By Eva Willes Wangsgaard

LET us go on and leave bright foliage here
On tree and vine to follow ancient laws.
We cannot change the verdict which we fear,
For beauty suffers none to plead her cause.
This beauty, ages old before our birth,
Would lie behind us still though we should take
These painted robes. Tomorrow, bound by earth,
Scarlet will mold for newer scarlet's sake.
This moment has been lengthened in our eyes,
And both in heart and hooded bud is sheathed—
A proven truth revealed beneath these skies
Since long before a savage chieftain breathed
This loneliness that is the autumn wind,
And found his gods in quiet oaks leaf-thinned.

THANKSGIVING

By Mary Clough

WHEN the weary pilgrims landed
On the bleak New England shore
Their thoughts turned first to home and friends
And all that went before;
And then in the cold and loneliness
They fell upon their knees
And thanked the Lord for this new land
Where they could worship as they pleased.

The pioneers came westward
For a reason much the same
And suffered pain and heartaches
Too numerous to name.
And then just like the pilgrims
When their long, long journey ended
Their voices, both the old and young
In thanks to God were blended.

Though we may not be guided
Today through unknown seas,
Or driven ever westward
So we can worship as we please,
We should be oh, so thankful
That the hardships others bore
Have turned to blessings for us
Today and forever more.

WILD DUCKS AND GULLS

By Constance Train

THE wild ducks, transient guests, are south again.
Placid, they float on waves of aqua blue,
Or, upside down, they disappear from view,
Diving for tidbits or in playful vein.
Standing upon the old coquina wall,
I throw them crumbs. No matter where they fall,
The gluttonous gulls, with avid, open beak,
Snatch them away. The ducks display no pique,
But glide sedately off with slow disdain.
Their bearing shows that they are ill-impressed
At the strange, boorish manners manifest.

NIGHT PROWLER

By Edythe Hope Genee

SOFT FOOTFALLS slink along the midnight street;
Dark fingers pinch the locks of sleeping doors:
The haunting stares of ghost-eyes peer to meet
Cool moonlight panels sliding on the floors.
Window panes creak softly at his clutch:
The rosebush cringes as his length goes by;
Falling oak leaves moccasin his touch:
A catbird warns with his unquestioned cry. . . .
But the watchman moon looks down with flickering lantern-light
As the burglar wind loots the pockets of the night!

PEACE

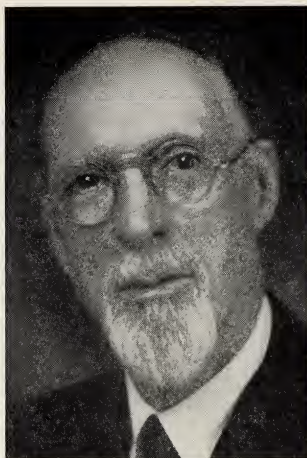
By Mabel L. Atkinson

THE tall pines stand with arms outstretched and black
In silhouette against the midnight sky,
While shimmering moonbeams dance behind their back,
And in the distance far, the nightbird's cry.

THE FIRST

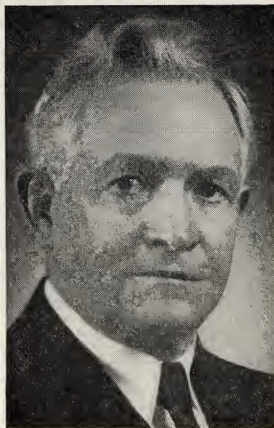


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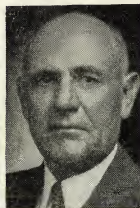
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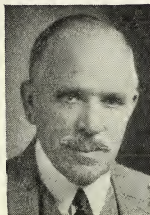
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The General Authorities

George Albert Smith: b. April 4, 1870, S.L.C. Ord. Apostle Oct. 8, 1903; Pres. Council of the Twelve, July 8, 1943; President May 21, 1945

J. Reuben Clark, Jr.: b. Sept. 1, 1871, Grantsville, Ut. Set apart as 2nd Coun. April 13, 1933. Ord. Apostle Oct. 11, 1934. Set apart 1st Coun. Oct. 11, 1934; to Pres. Smith May 21, 1945

David O. McKay: b. Sept. 8, 1873, Huntsville, Ut. Ord. Apostle April 9, 1906. Set apart 2nd Coun. Oct. 11, 1934; to Pres. Smith May 21, 1945

George F. Richards: b. Feb. 23, 1861, Farmington, Ut. Ord. Apostle April 9, 1906; Pres. Council of the Twelve May 21, 1945

Joseph Fielding Smith: b. July 19, 1876, S.L.C. Ord. Apostle April 7, 1910

Stephen L. Richards: b. June 18, 1879, Mendon, Ut. Ord. Apostle Jan. 18, 1917

John A. Widtsoe: b. Jan. 31, 1872, Froyen, Norway. Ord. Apostle Mar. 17, 1921

Joseph F. Merrill: b. August 24, 1868, Richmond, Ut. Ord. Apostle Oct. 8, 1931

Albert E. Bowen: b. Oct. 31, 1875, Henderson Creek, Ida. Ord. Apostle April 8, 1937

Harold B. Lee: b. March 28, 1899, Clifton, Ida. Ord. Apostle April 10, 1941

Spencer W. Kimball: b. March 28, 1895, S.L.C. Ord. Apostle Oct. 7, 1943

Ezra Taft Benson: b. Aug. 4, 1899, Whitney, Ida. Ord. Apostle Oct. 7, 1943

Mark E. Petersen: b. Nov. 7, 1900, S.L.C. Ord. Apostle April 20, 1944

Matthew Cowley: b. Aug. 2, 1897, Preston, Ida. Ord. Apostle Oct. 11, 1945

Henry D. Moyle: b. April 22, 1889, S.L.C. Ord. Apostle April 10, 1947

Eldred G. Smith: b. Jan. 9, 1907, Lehi, Ut. Ord. Patriarch and set apart April 10, 1947

Marion G. Romney: b. Sept. 19, 1897, Col. Juarez, Mexico. Set apart May 21, 1941

Thomas E. McKay: b. Oct. 29, 1875, Huntsville, Ut. Set apart May 21, 1941

Clifford E. Young: b. Dec. 7, 1883, S.L.C. Set apart May 21, 1941

Alma Sonne: b. March 5, 1884, Logan, Ut. Set apart May 26, 1941

Levi Edgar Young: b. Feb. 2, 1874, S.L.C. Set apart Jan. 23, 1910

Antoine R. Ivins: b. May 11, 1881, St. George, Ut. Set apart Oct. 8, 1931

Richard L. Evans: b. March 23, 1906, S.L.C. Set apart Oct. 13, 1938

Oscar A. Kirkham: b. Jan. 22, 1880, Lehi, Ut. Set apart Oct. 18, 1941

S. Dilworth Young: b. Sept. 7, 1897, S.L.C. Set apart May 23, 1945

Milton R. Hunter: b. Oct. 25, 1902, Holden, Ut. Set apart May 23, 1945

Bruce R. McConkie: b. July 29, 1915, Ann Arbor, Mich. Set apart Oct. 10, 1946

LeGrand Richards: b. Feb. 6, 1886, Farmington, Ut. Set apart April 14, 1938

Joseph L. Wirthlin: b. Aug. 14, 1893, S.L.C. Set apart, 2nd Coun. April 14, 1938; set apart, 1st Coun. April 10, 1947

Thorpe B. Isaacson: b. Sept. 6, 1898, Ephraim, Ut. Set apart 2nd Coun. April 10, 1947

By
President
George Albert Smith

Address delivered at the
Friday morning session
of the 119th semi-annual
general conference Oc-
tober 1, 1948, in the
Tabernacle



*"We have received an assurance
that our Heavenly Father is mind-
ful of us if we will be faithful. . .
If we will honor him and keep his
commandments, he will watch
over us and protect and bless us."*

WHAT THE LORD HAS DONE

I APPRECIATE the fact that there are many people who come to this house from time to time who do not realize what a blessing a gathering of this kind means to those who attend. As your first speaker this morning, and for the benefit of the radio audience, I will say, George Albert Smith, the President of the Church, will now speak.

I announce to you that you can find nowhere else in all the world a gathering comparable to this one. We have had two days of meetings on this block. This house has been filled with women of the Relief Society of the Church of Jesus Christ of Latter-day Saints gathered here, representing the stakes and missions of the Church. They represent the oldest women's religious organization in the world. They came, not on a sight-seeing trip, but to worship, and to be instructed. They came here to the house of the Lord knowing that if they were assembled under proper conditions, they would be blessed. Their two days of mingling and rejoicing together have prepared the way for this other great general conference.

This conference will continue three days, and during that time it will be remarkable if all the seats in the building are not taken and people standing, and in addition to that the Assembly Hall, which has been equipped with radio television, will take care of an overflow as far as possible, and also the open air will be enjoyed by many people listening to the amplified program outside.

As I came in this morning and saw this wonderful audience, these beautiful flowers, our sisters here represent-

ing a great organization, the Singing Mothers, I felt subdued in my soul and thankful to my Heavenly Father that it is possible for me to meet with you today. When we think of the disturbances that are in the world, the uncertainty that is in the minds of individuals everywhere as to what may occur, we are grateful to come into the Lord's house as we do this morning, a house that was dedicated to him in the days of the poverty of our people, a house that has been recognized as unusual among all the houses of worship in all the world, and from this tabernacle every Sabbath day there goes forth a broadcast to all the states of the American Union and to many parts of the world in other lands, a broadcast of religious music and a sermonette. Not anything to compare with this program can be found anywhere. These singers voluntarily come here every Sunday to render these programs.

For twenty years this great choir has been rendering service to the delight and the spiritual uplift of hundreds of thousands, yes, millions of people, by means of radio, and the choir itself receives no compensation. This organ, when it was built, was one of the great organs of the world and still is, and it has been heard in many lands. Personally I have had the pleasure of hearing it and the choir while visiting in the missions in the South Seas and other places. They are devoting their time, every Sunday, singing praises to our Heavenly Father, causing his children everywhere to rejoice.

Here in Salt Lake City a large percentage of the population are not members of the Church of Jesus Christ of

Latter-day Saints, but thousands of them listen to this program and seem to have joy in telling us that they feel that it is a rich, spiritual uplift to them.

THIS MORNING we have over five thousand missionaries scattered throughout the world. For what purpose? "Surely," as one minister said to me in England many years ago, "we don't desire you to come over here to preach; we have all the churches that we can fill." And he said, "We have all the preachers that we can afford to pay. Why do you come over here?"

And my answer to him was, "My brother, we are over here without financial remuneration to share the gospel of Jesus Christ with the wonderful people who dwell in this part of the world."

He asked, "Why don't you go to the heathens like we do?" And I answered, "We do." He asked, "Where do you go?" And I said, "We come right here."

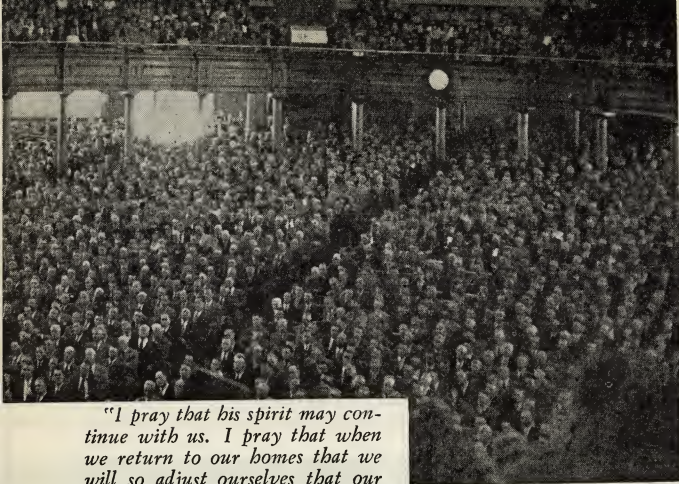
He looked somewhat annoyed, and I said to him, "Now don't be disturbed, my brother. That isn't intended as an offense at all. There are no finer people in the world than you have here, but what is a heathen anyhow?"

With some hesitation he answered, "Well, a heathen is a man who doesn't believe in the God of Abraham, Isaac, and Jacob, and Jesus Christ."

I said, "Do you have any people like that here in Great Britain?"

He dropped his head and said, "Yes, I am sorry to say we have."

Then I said, "Surely you are not going to complain about us if we come



Address delivered at the Sunday
afternoon session of the 119th
semi-annual general conference
October 3, 1948,
in the Tabernacle

"I pray that his spirit may continue with us. I pray that when we return to our homes that we will so adjust ourselves that our homes will be the abiding place of his Spirit, that will guide us into all truth."

over here to help you convert them. You haven't been able to do it, and that is why we are here. We want them all to understand the gospel of Jesus Christ."

Today our five thousand missionaries are scattered over the face of the earth, paying their own expenses or having them paid by their loved ones at home, and the sole purpose of that great missionary effort is that all of your brothers and sisters and mine, all of the children of our Heavenly Father, may be brought to a knowledge of the purpose of life and be given understanding of what it means to be born into this world and to know that we are living eternal lives. The entire

hours and the days and the months that are spent by your brothers under the direction of President Irvin T. Nelson of the Big Cottonwood Stake beautifying the grounds, making the flowers to bloom and the shrubs to be delightful, the lawns to be kept green. I would like those brethren who do that fine work to know that many of us appreciate it very much. They are helping the people who come here to become interested in the gospel of Jesus Christ, and many of them say, "Why, we never saw anything like this any place else," and they go away and tell their neighbors and friends.

Wherever I go, it seems to be in the minds of people, many of them, and

"This is the Lord's Church. He gave it the name of his Beloved Son. He directed the pioneers to come here. Under his guidance and inspiration the soil has been made fruitful until there is no more beautiful place in all the world that is occupied as homes by the sons and daughters of our Heavenly Father."

world is a marvelous missionary field for this great Church! There are some nations in which we have been unable to do missionary work, but the Lord in his own way, will provide for doing that. And, of course, many people hear the gospel of Jesus Christ by means of radio, who wouldn't otherwise hear it.

Speaking of the missionary field, I wonder sometimes, if we realize that Salt Lake City is the center of our great missionary activity. There isn't a city in the world, in my judgment, that is better known than this city because of the temple, the Tabernacle, and the great organ and choir broadcasting as they have been every Sunday for nearly twenty years. Salt Lake City is one of the world's most beautiful cities.

I wonder if some of you realize the

they say, "I am going to Salt Lake City some day. I want to go out there and see what you people have accomplished in the wilderness." We haven't done it all, brethren and sisters. This is the Lord's Church. He gave it the name of his Beloved Son. He directed the pioneers to come here. He didn't send them some place else, and, under his guidance, and under his inspiration, the people have lived out here and, with his blessing, the soil has been made fruitful, and there is no more beautiful place in all the world that is occupied as homes by the sons and daughters of our Heavenly Father than the section of country that you live in. Surely we should be grateful.

Referring to the missionary work, think of sending more than five thousand into the world to teach the gospel

(Continued on page 774)

You have listened to Elder Matthew Cowley of the Quorum of the Twelve. I was not aware when Brother Cowley was called to preside over the missions of the South Seas that he couldn't be seasick. I think he is probably the only one of the brethren that could have gone through what he went through and come back reporting as well as he has.

We are nearing the close of a delightful conference, the end of the third day, and as I stand here for just a few moments, I crave an interest in your faith and prayers that I may be able to say something that will be helpful.

I am sure if nothing more were said, this great congregation could go back to their homes and truthfully say, "We waited upon the Lord, and we were not disappointed." The influence in this house and in the adjoining properties where people are at worship at this hour is such that with all my heart I feel to express my gratitude to the Lord that he has heard and answered the prayers that have been offered and that he has fed us the bread of life.

This congregation is made up of members from many parts of the world. When conference adjourns, no doubt you will return to your homes. I would like to take this opportunity to caution you that if you are driving on the highways that you be as careful as possible, and if you are walking on the streets of Salt Lake City that you likewise be careful.

The Lord has blessed us thus far, and I trust that as we finish our conference and go to our various fields of labor, we may know that his preserving hand has been over us, and when we go to our homes, we may bow in thanksgiving and gratitude to him for his many blessings.

Do you realize, my brethren and sisters, that you are only a small speck in the great universe of the population of this world—so few in number that by comparison we are insignificant? However, you will find no other place in the world this day where there will be a congregation so large as this congregation, most of whom can testify that they know that God lives and that Jesus is the Christ, and that we are his children. That is a marvelous blessing when we contemplate the predicament that many countries are in at the present time while here we are at peace. Here we are enjoying the companionship of one another, different nationalities and the descendants of those nationalities meeting here as sons and daughters of the Living God. Surely not anything else that we can think of in the way of a blessing would take the place of the assurance we enjoy.

(Continued on page 770)

Not a Prophet—but a LISTENING

MY brethren and sisters, I humbly pray that the spirit which thus far has guided this conference, of which we have all partaken, may continue while I shall speak to you.

One gets so much in one of these general conferences not only from the direct instructions and observations which come, but also from the thought which these instructions and directions invoke, that it is a little difficult sometimes to collect one's thoughts along a particular line.

As we grow and enter the upper brackets of years, we reflect a great deal upon the things which are of lasting importance, and we come clearly to see that many of the things which we thought were of value in our earlier lives are merely the dross, and that the gold, the treasures of life, we may have overlooked.

I am grateful that while I still live and have opportunity to serve that I have come more or less to appreciate, I try fully so to do, the things that are worth while. I try to shear away the unimportant, and, when I do so, I find that worldly things have pretty largely disappeared, that the objects which ordinarily are the matters of ambition among men have gone, and life settles down to the problem of the future. I cease to look at time and get over as near as may be into eternity.

I am grateful for the knowledge which the Lord has enabled me to get, which means he has given to me of the things of the spirit. I am grateful for the knowledge of the gospel, imperfect as is the knowledge which I have. I am grateful for my testimony which strengthens with the days and the years, and I am grateful that the blessings which I thus recount to myself are the blessings which belong and are enjoyed by all of you. I come to see that the things which men give in the way of honor and respect and office and position are really of little worth. They are not worth what sometimes we feel we have to give in order to obtain them. I come to know that worldly goods are of no consequence whatever, save I have enough to eat, and to drink and reasonably to wear, and that to attempt to leave wealth to my children will not only be a futile effort but that it may prove a curse.

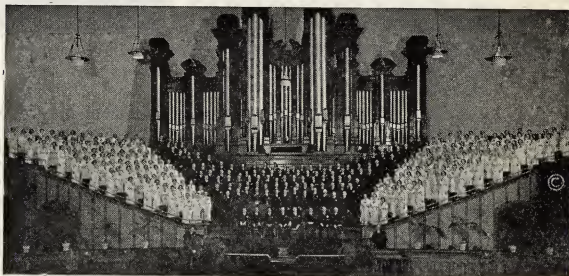
I do not mean by this that we should cease to exert our efforts to become influential for good in our communities. I do not mean that we should forget that we are living here and have our lives to live. I do not forget that a reasonable provision for those who come after us is a wise thing. I am only saying that none of these things

is worth the sacrifice of a principle. They are not worth the sacrifice of our integrity, of our honor, of our righteous living.

It is a trite thing to say the world is in a mess. That we know, and out of a life of seventy-seven years I can say that so far as I can see, it has never been in the mess that it is in today. There have never before, in my life, been the powers of evil in such

prosperity; we have grown in number, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too

"The trouble with the world is they do not want a prophet teaching righteousness."



strength. Satan seems to have taken us over very largely, and we are more or less his tools. This is not the first time in our national history that we have been in trouble, and when I say "we," I mean the people. I am not talking of administrations. I am talking of us, we the people of the United States.

I HAVE always been impressed with a great proclamation that was issued by Abraham Lincoln. He issued it in one of the darkest hours of the Civil War, just before Vicksburg, the surrender of which opened up the Mississippi River, and just before Gettysburg, which stopped the threatened invasion of the North. The Senate had passed a resolution calling attention to the needs of the country and asked him to set apart a day for national prayer and humiliation. The nation was considered almost bankrupt from debt. The people were tax-ridden, almost beyond endurance; the army was unpaid, some of it for a period of six months, and it was daily dwindling by desertion. The president issued a proclamation, and I want to read two or three paragraphs therefrom.

"We," by which he meant the people,

... have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and

proud to pray to the God who made us.

It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. Now, therefore in compliance with the request and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday the 30th day of April, 1863, as a day of national humiliation, to abstain on that day from their ordinary secular pursuits, and to unite in their several places of public worship and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

In some respects, too many, we stand in that same place today.

Some time ago a pamphlet came across my desk which unfortunately I threw away. On the outside page it was stated, "We need a prophet," and as I read it then, and as I think of it now, I think how blind the world is. We have had a prophet, an American prophet, one who spoke our language, one who was imbued with Christian ideals, and that prophet gave us the great righteous principles of which we

know and of which the world partly knows; he gave them in our own language over a hundred years ago. These may all be read; we have been teaching them for a century. The trouble with the world is they do not want a prophet teaching righteousness. They want a prophet that will tell them that what they are doing is right, no matter how wrong it may be.

There is nothing new in this. Going back to the beginning, Noah taught the people. He was a prophet, and he told them what to do. He finally convinced his own family, and they were saved. So of Moses—while the children of Israel were in Egypt and he was promising them deliverance, they followed him, they did what he told them, but once out of Egypt and away from the bondman's lash they forgot, and he had rebellion after rebellion upon his hands from then until he died. The later prophets in Israel—Elijah vindicated by a miracle, that he was a prophet of God; yet Jezebel hunted him like a wild beast and would have killed him had not the Lord taken him by a miracle; and Isaiah and Jeremiah, these prophets spoke not only about righteous living and what Israel should do in their family life and in their religious worship, but those prophets spoke also of the relationship of nations and how Israel should bear herself toward those nations, but their warnings and prophecies went unheeded, and the calamities which they predicted came.

Now our Prophet, Joseph Smith, and the prophets since his time, and there

individual initiative, what we have come to call the American way of life, and at the same time have cared for all who needed to be cared for. When we could not live that, the Lord then gave us, through a series of revelations, step by step—for he always leads us gradually, we cannot always be led clear through to the end all at once—he gave us revelations out of which we have developed the plan for caring for the poor, through the giving by those who have to those who have not. We now know it as the great welfare plan. There is nothing new in the welfare plan except a little machinery that we have added to carry it out.

The Lord gave us a great dietary law more than one hundred years ago. He called it a Word of Wisdom. If this law were lived, it would regenerate the human race, so far as their physical bodies are concerned; and because of the intimate relationship between our physical bodies and our spiritual welfare, we would, if we had lived it, by this time be well on our way spiritually toward that peace for which men today so earnestly and devoutly work and pray.

He taught us also the relationship between father and son, child and parent, a great principle, one of the saving principles of society, given first on Mount Sinai and repeated by the Savior to the questioning Pharisees. We have forgotten that. The prophecy is here. There is no difficulty about that. It is our ears that are at fault.

He gave us the true principle for

Address delivered at the Saturday morning session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

Christ; but he warned us that when and if we became ripe in iniquity, he would destroy us, just as he had destroyed others before us.

THE Prophet gave a great revelation involving fundamental principles of government, the relationship between the civil officers and the people, the relationship between the people and the laws, commanded obedience to righteous laws—all sufficient in general principles to take us out of our present morass of pride, lawlessness, and crime.

He told us that the Constitution, under which we live, was an inspired document, that its principles were elemental to free human government and declared we should adhere to the Constitution and to the principles thereof. In that Constitution is the great Bill of Rights, guaranteeing to us freedom of the press, freedom of speech, freedom of conscience, freedom to assemble, and so on.

All this is in our gospel. It is all part of the work of our great prophet Joseph Smith, and those who have followed him. It is in the books and has been in print for a century. The American Prophet has spoken; American prophets are speaking. The great principles I have named, and almost countless others, have been proclaimed for a hundred years. No, America does not need a prophet; America needs a listening ear. And more than all, we who are here, members of the Church of Jesus Christ of Latter-day Saints, we need a listening ear.

May God give us that ear. May he give us a disposition to read what he has told us. May he give us a spirit, his spirit, to take into our souls the principles of the gospel which he has given to us. May he give us the will and power to live them, having taken them into our souls; and the blessings and the joy and the happiness of life that will come to us if we so live are beyond any powers of expression or suggestion that I possess.

May God give us, again I say, a listening ear to all that he has told us, in order that we may live as he would have us live and give us the spirit to which I have referred, and the power to live as he would have us live, and to us men the will and power to honor our priesthood, and give to all of us every blessing that would be for our good, I humbly pray in the name of Jesus. Amen.

"We do not lack a prophet; what we lack is a listening ear by the people and a determination to live as God has commanded."

has always been a prophet in this Church, and prophets, and you sustain the brethren here, conference after conference, as prophets, seers, and revelators, the Prophet himself, through the Lord by revelation, gave certain great principles that would save the world if the world would but listen. We do not lack a prophet; what we lack is a listening ear by the people and a determination to live as God has commanded. That is all we need. The way has been made perfectly clear.

IN the earliest days of the Church the Prophet, through revelation, gave a plan—we call it the United Order—which, if lived, would have preserved

righteous ruling in that great revelation which tells us how the priesthood should rule, as already referred to by Brother Romney, I believe, who quoted some teachings from the Book of Mormon.

He gave us a great law of war telling us that we, his people, should not go to war unless commanded by him and then telling what those who were attacked should do, how many times they should forgive, following along the lines of those quotations made by Brother Romney.

He declared also, this prophet of ours, that this was a promised land and should so remain so long as we worshiped the God of this land, Jesus

A P L E A F O R B E T T E R

My brethren and sisters, as I approach this solemn duty, I sense fully the need of your united support, and particularly the sustaining influence of the Spirit of the Lord.

It is my purpose this morning to say a few words about the effect of environment upon youth, and the responsibility of adults to make home and civic environment a contributing factor to their right living.

The following is pertinent to what I have in mind:

It is the age that forms the man, not the man that forms the age. Great minds do indeed react on the society which has made them what they are, but they only pay with interest what they have received. (Macaulay.)

So also is this ancient proverb applicable:

If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in society. And if there is order in society, there will be peace in the world.

From the pulpit and public press, even in homes and social circles, we hear discouraging comments on the delinquency of youth.

If there is concern about the recalcitrance of boys and girls, this generation is no exception to those which have preceded it. Our great-grandfathers and their great-grandfathers worried about the forwardness and recklessness of their children, and the bleakness of their future just as we do today.

Speaking generally, I have confidence in our young people. This confidence springs primarily from my intimate associations with hundreds of returned soldiers and others who have gone on missions, particularly during the last three years. While our young men were in the army, most of them (there were exceptions, of course) conducted themselves creditably. They met as regularly as possible for sacred service. As an illustration: During the war in the Pacific when the conflict was at its height, a chaplain one day accosted a colonel, saying, "Are you going to conference tomorrow?" "What do you mean, conference?" answered the colonel. "The Mormon soldiers in New Britain are holding a conference tomorrow."

I heard that same colonel say, upon his return from the army, "Those soldiers are among the best missionaries that the Church has ever had."

MANY of these young men saved their money to pay the expenses of missions which they are now filling in various parts of the world, some of

them in lands where they fought as soldiers. One of these, as others of his comrades, sent his savings home, requesting his mother to keep them to pay the expenses of his anticipated mission after his discharge from the army. Then he added, "If I do not return, use my savings to send out some other comrade to preach the gospel." He did not return, but in keeping with his desire, his parents are now using this soldier's savings to support another youth who is fulfilling the dead soldier's request.

I tell you, so long as there is an indication of that spirit among our youth, I am going to uphold them and have confidence in them.

I know that it is hardly fair to judge the group by those especially selected as missionaries, but I have been in touch with other groups whose lives tip the scales against delinquency. Recently there was held in this city a convention of one of the national college fraternities. For dignity, temper-

ance, brotherhood, and other commendable virtues, it was one of the choicest conventions if not the choicest convention, ever held by such an organization, and that was said by one who had attended fifty of them. In nearly every detail, it was planned and carried out by our local youth.

A recent outing by that same group, one hundred twenty strong, was characterized by actions most creditable.

That there is a threatening increase in delinquency in our communities, particularly among boys and girls of high-school age, is all too apparent to anyone who will open his eyes to see, and his ears to hear; and steps should be taken to curtail this delinquency.

It is with this purpose in mind that I refer not to the delinquency of youth, but to the delinquency of adults.

YOUTH is influenced by example and environment. Dominating groups exerting this influence are the home, the church, the school, social circles, and civic conditions.

There are too many delinquent fathers and mothers. Our homes are the centers that determine the type of our citizenry. To dignify home and parenthood is one of the noblest aims of human society. The greatest responsibility given to women is the divine gift to be a mother. She thus blessed, who has health and opportunity, and shirks the responsibility for social prestige and pleasure, is recreant to her

duty as wife and mother. The father, particularly, if he be a member of the Church and holds the priesthood, who fails to set a proper example before his children is a delinquent, and is a contributor to child delinquency.

Upon the responsibility of parents to have proper home environment, modern revelation is most explicit:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents;

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25-28.)

"Speaking generally, I have confidence in our young people. This confidence springs primarily from my intimate associations with hundreds of returned soldiers and others who have gone on missions, particularly during the last three years."

Quarreling among parents and children, faultfinding, backbiting, smoking cigarets, drinking intoxicating liquors, using profane language, make a home environment that contributes to delinquency. No parent can consistently teach faith in Christ who profanes the name of Deity. Profanity is never heard in the well-ordered home. Swearing is a

vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of reverence. Irreverence is always a mark of delinquency.

Wrote General George Washington to his Continental soldiers:

The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.

Profanity is a vice all too prevalent in America, and though we say it with embarrassment, all too frequently used in the Church.

THE great Chinese philosopher, as a minister of crime, is reported to have set free a son who had offended against the canon of filial behavior, on the ground that the father who had so ill-taught him was the one to blame. Said he:

When superiors fail in their duty, should inferiors die? This father never taught his son to be filial. To act upon this charge would be to kill the innocent.



ENVIRONMENT

By President David O. McKay

OF THE FIRST PRESIDENCY

But until the millennium there will be delinquent parents and delinquent homes, and as a result from out of these there will come children inclined to delinquency.

It is the duty of the Church to render such assistance as is possible. First, to find these delinquents, and then to awaken higher ideals in daily living and to inspire faith in the gospel of Jesus Christ.

But only a small percentage of children and youth ever come in contact with the church. In New York City alone, fifty thousand children are unaffiliated with any church. A potent factor, therefore, in character development is the public school.

To these democratic institutions come children from all kinds of homes, including the delinquent. All I can say this morning is that every teacher in church and in school should realize that he has the moral as well as the assigned responsibility to impress upon his students the true value of the highest and noblest things in life.

More concern, it is now apparent, should be given to the influences outside the home, the church, and the school. One of the most important conferences ever held in this country was the White House Conference on Child Health and Protection held during President Hoover's administration. Governor George Dern followed the matter up in Utah. As a result, hundreds of progressive people, forward-looking citizens, participated in the Utah State White House Conference, and considered influences that affect the child. From one of these reports I quote as follows:

"And again, inasmuch as parents have children in Zion . . . they shall teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:25, 28.)

in the individual welfare and control over the child, yields to community influences which now have a larger part in the life of the child.

WITH the great masses of sensationalism and artificial stimulation to which the child of today is subjected in this age of mechanical wonders, it is of the gravest importance that society realize that it is only in the example of sincere living upon the part of the individual members of society that the child finds a dynamic impulse for his own wholesome development.

If we are sincere in our desire to reduce this delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. I continue to quote:

A nation that has conquered great material difficulties, and harnessed its physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

We have been termed the most lawless nation in the world. This is not merely that we have so many laws that any one enactment loses sanctity. This is not merely that the administration of criminal law has failed to keep pace with our urbanization. This is not merely that we feel that individual rights stand above the law. Deeper than all this lies a form of lawlessness that pervades our whole people, that infects our children—the tragic result of our unlimited natural resources, the facility of their wealth and the apparent omnipotence of our machinery—

the heritage in our generation of the vicious belief that somehow more can be gotten out of life than one puts into it. This is truly in its deepest and most devastating sense a belief in lawlessness.

Recently a delinquent adult, a prominent movie actor was caught with others in an illegal "dive." A few days later, a columnist published in the public press, the following:

I don't quite savvy all this sudden bleeding over the plight of a droopy-eyed young movie actor who seems to have been caught by the cops on a reefer binge with a couple of blondes. For one thing, it is not an unusual offense in Hollywood. Dragging the weed racks roughly in the film colony with taking benzedrine as a substitute for sleep and sobriety.

I ask you, I ask the American public, to consider, what effect such comment would have upon young people who are already inclined to yield to the urge of new experience. More shame to the adult delinquent than to the youth!

It is the duty of every law-abiding citizen to see to it that our children have a wholesome community environment in which to live during their tender and impressive years.

I commend those officers who recently broke up that gambling den out here in our county, where sixteen adults—well, more than that—when the sheriff and his deputy caught them because of the activity of some neighbors . . . sixteen adults who were guilty of gambling and cock-fighting. Eleven were caught, arrested, and fined fifty dollars each. The officers broke it up,

Address delivered at the Sunday morning session of the 119th semi-annual general conference October 3, 1948, in the Tabernacle

but now the gamblers are active in another county, I am informed.

The secret, illegal selling of bawdy literature and obscene pictures, the drinking of intoxicating liquors in public, the harboring of gambling devices, and particularly of "one-armed bandits" in "joints," throughout the state, and I speak advisedly, lure the youth into an atmosphere of criminality. Sale of liquor by the drink would only increase the danger and make more readily accessible to young people a demoralizing environment.

I am throwing out these two thoughts to emphasize the need of keeping our young people, as far as possible, in a wholesome and not a demoralizing environment.

IN conclusion, let me say:

Let us here and now express gratitude for the Church of Jesus Christ with quorums and auxiliaries specially organized to combat these evils. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the truth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions—and who would fill their purses through

(Concluded on page 770)

The decadence of the old-type home with its wide physical arena of family life, its home with genius industry, its concern

The FORT on the FIRING LINE... By

In the year 1851, President Brigham Young sent a colony to build a fort and establish a place called Parowan, thus extending the great Mormon expansion to the south, encouraged by the Ute Chief Walker. Since Chief Walker was not supreme even among his own tribe, it was imperative that forts be built in every settlement. As the thin line of forts began to reach farther and farther into Chief Walker's territory, he viewed this influx with alarm and incited his people to attack. Among the Mormons were those who genuinely loved the Indians and made constant appeals to them. Foremost in this number were Jacob Hamblin and Thales Haskell. Added to the hostility of the Utes were three other adversaries: the Navajos the renegade whites, and nature, which seemed at times the greatest adversary of all.

Part II

IT WAS imperative that Hamblin and his company move on at once or they would all be massacred, yet what should they do with their comrade wounded to death? He was in too much agony to mount a horse; he could not last long; yet they had no minute wait. Lifting him hurriedly but tenderly to the saddle, they rode one on each side to keep him from falling, and rushed away while he begged them to lay him down to die by the trail.

When the life had gone out of him, they lowered him to the sand, put his hat over his face and left him for the savages coming on their trail. They would take his scalp, mutilate, and insult his body, and leave it to the ravages of birds and animals. His bones were to be scattered and bleach a long time on the sand of this enemy country before they could be gathered by loving hands and given reverent burial in the homeland.

That was the contemptuous answer of the Navajos to the peace offer of a neighbor who wanted to be their friend instead of their prey. They had never been humbled; they felt perfectly secure in their remote deserts and mountains while they devoured weaker or more peaceable people on every side. Now they lifted their haughty heads in exultation of triumph over these peace messengers whom they had thrust violently from their borders. But disaster hung darkly, though unseen, over their heads, and it was in the destiny of the years that they would hail these Mormons as truer

friends than they had ever expected to find among the despised race of white men.

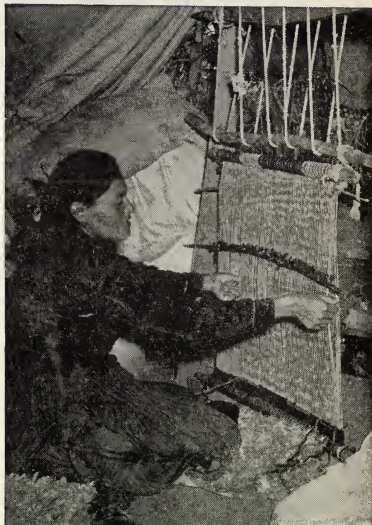
Hamblin and his company crossed back over the river, followed the long trail over the timbered Buck-

would he be persuaded to accept ways of peace!

The plunderers followed Hamblin's trail homeward and descended again from the forest of the big mountain to raid the herds of the weary settlers. Like creatures that live and work in the night, they skulked under cover and in the darker shadows by day. Woe to the herder who had slackened his vigilance or



Typical Navajo of Monument Valley



Navajo woman weaving blanket

skins and over the desert to report the Navajo answer to their petition, and what was to be expected from that quarter in the future.

O the austere Navajo—relentless and unbending! How and when

who suffered himself to be found helpless and alone! And these robbers planned death to all who dared to pursue them with their spoil.

But calamity, fearsome and tremendous, struck suddenly in their homeland, terrifying and scattering them as a pack of rats are scattered from their disrupted den. Their robbing bands came fewer in number now, but they came with the persistence of desperation as if their very lives depended on the nature and quantity of what they could steal. That was exactly what their lives did depend on, and the lives of their wives and children as well.

Most of their thousands in homelife had been rounded up and

Albert R. Lyman

driven away like cattle into captivity. Those who came plundering now were those only who, by their desperate flight, had escaped, stripped and destitute, to the ragged breaks of the badlands where they must survive as thieves or die as outcasts.

And now, from that ominous mist over the distant Buckskins, pinched faces seemed to peer from the tall



timber in mortal fear of the white soldiers behind them, and in equal fear of the angry sentinels in front of them keeping vigil along the Mormon frontier. Yet somehow, whether by day or by night, they seemed to come riding, riding; and when the darkness and hush of the night had passed, pony tracks on the trail showed that they had come—and gone.

Never till now in all the ages past had the Navajos been defeated by their enemies. With vain exultation they related fabulous legends of victory and freedom through long and glorious ages with a God who loved them above all other people. Like birds with hooked beaks who devour weaker creatures, they were despoil-

ing the Mexicans and Pueblos to their southeast and the Hopis to their west when they were first taken account of by authentic history. The influence of Hernando Cortez and his Spanish government reached feebly after them, to find them defiant and unyielding. By 1630, they had become known as inveterate robbers with impregnable retreats.

In 1705, the Spaniards in Mexico had to drop all other business and carry on a series of punitive expeditions against them, which amounted to nothing at all. The Navajos mocked at them and continued their plundering operations with all the persistence and deliberation with which they planted their little patches of corn or cared for their flocks of sheep. Workers though they were from the distant past, their philosophy was to eat at least a part of their bread by the sweat of other men's brows, and no one in the world seemed able to change that ingrown philosophy.

Yet to the north of them across the San Juan River lived a people who believed in eating all their bread by the sweat of other men. These people were not workers like the Navajos, but inveterate idlers, no possessions for which the Navajos would be lured over among them. Thus with never anything worth the hazard, nothing to lose and everything to gain, they stole from the stealers.

Native to the most impregnable region of barriers which nature had made in the precipitous southwest, they could sally safely out from their defenses to rob or torment the Navajos, and if pursued too closely, they could disappear completely. Once among their defenses, it was death to follow them.

These near neighbors north of the San Juan were Piutes, more implacable as fighters, more persistent as thieves, more cunning, more cruel than the Navajos. From the remote past they had been a sharp thorn in the flesh of these desert pirates. The story of their wars, of how the Piutes stole Navajo women, of how the old San Juan was sometimes their defense and sometimes their

betrayal, is a history in itself. It was in the unfolding of events for this saucy little gang of Piutes to prolong, for more than thirty-five years, the fight of the fort on the firing line.

In 1805, the Navajos aggravated the Spanish-controlled Mexican government to the breaking point, and with an army it invaded their country from the south. Finding them in Canyon de Chelly, it slaughtered twelve or fifteen hundred men, women, and children. Even this terrifying blood-bath gave them but a temporary chill, for the Spanish power in Mexico had already begun to decline, and by 1815, these bandits of the wilderness found no one to challenge their supremacy unless indeed it was that nest of Piutes across the San Juan. No strong power called them again into question for thirty years.

Without restraint from any quarter in all that time, the Navajos brought forth a generation of men with hot contempt for any government but their own. They had been a law to themselves for at least three hundred years, perhaps much

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A section of the road on top of San Juan Hill.

The World's GREAT Need

By President George F. Richards OF THE COUNCIL OF THE TWELVE

Address delivered at the Friday morning session of the 119th semi-annual general conference October 1, 1948, in the Tabernacle

IT is written that faith is the first principle of revealed religion, the foundation of all righteousness. (See D. & C. Lectures on Faith 1:1.) This being true, all our righteousness is due to faith, and it follows that our unrighteousness is due to a lack of faith. We desire in preaching the gospel to the Saints and strangers alike to establish as far as possible faith in the minds and the hearts of people that they may bring forth righteousness, for righteousness is what makes for salvation in the kingdom of God, and we are all candidates for salvation.

In my remarks today, I desire to speak of some of the evidences of the divine, personal, and glorified existence of God, the Eternal Father, and of his Son, Jesus Christ, a knowledge of whom I regard as the world's greatest need; also to give evidence of the fact that Joseph Smith was a divinely inspired prophet of God, that he was an instrument in the hands of God in the restoration of the everlasting gospel, and the establishment of the Church and kingdom of God on earth in this, the gospel Dispensation of the Fullness of Times.

On a beautiful spring morning in the year 1820, a fourteen-year-old boy of Manchester, New York, being considerably exercised over religion, and believing the scripture which reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5)

retired into a grove of trees nearby to pray. He tells his own story as follows:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before



Members of the Quorum of the Twelve Apostles. From left to right: Spencer W. Kimball, Matthew Cowley, Henry D. Moyle, John A. Widtsoe, L. Richards, Joseph Fielding Smith, George F. Richards, and Joseph F. Merrill.

felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his

Smith, and the evidence of its truth, be carefully and prayerfully considered, for upon the truth or falsity of his story, Mormonism, so-called, must stand or fall.

In this eventful experience there was revealed to the boy Joseph, and through him, to the world, two exceedingly important truths. First, that God the Eternal Father and his Son Jesus Christ are separate, living personages, glorified and exalted; and second, that all the religious creeds were wrong.

WHATEVER Joseph's views or understanding pertaining to the personality of God the Father and his Son Jesus Christ may have been, he now had a perfect knowledge on that point. He had not before entertained the thought that all the creeds or denominations might be wrong, but on these two points his mind was now clear and at ease.

"It is written that faith is the first principle of revealed religion, the foundation of all righteousness."

(See D. & C., Lectures on Faith 1:1.)

sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them. . . . (Pearl of Great Price, Joseph Smith 2:15-20.)

It is of supreme importance that the story told by this boy Joseph

The debris of a decayed religion having now been removed, room is made in the world for the establishment of the true religion of the Master. It later developed that this boy, Joseph Smith, was raised up of the Lord to be the mighty prophet of the last days, an instrument in the hands of God in the restoration of the everlasting gospel, and in the establishment of his

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THE IMPROVEMENT ERA

Keeping the Commandments of GOD

BY

Joseph Fielding Smith
OF THE COUNCIL OF THE TWELVE



Albert E. Bowen, Harold B. Lee, Ezra Taft Benson,
and Mark E. Petersen

*Address delivered at the Sunday
afternoon session of the 119th
semi-annual general conference
October 3, 1948,
in the Tabernacle*

I SEEK the guidance of the Spirit of the Lord.

I am not going to give you anything new. Everything that pertains to the gospel is new, but I shall not present anything that has not already been considered, either at this conference or at some other time, and I may, in the course of my remarks, repeat and emphasize some things that have already been said.

First, I shall read to you from section ninety-three of the Doctrine and Covenants where the Lord says, speaking of light and truth which is the Spirit of Christ:

Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:37-40.)

I know we were all very deeply impressed with the remarks of President McKay this morning, and others of the brethren who have spoken, in relation to the care of our children in the home. I wish to continue, perhaps

treating this matter from a little different viewpoint, but nevertheless calling the attention of the members of the Church, of fathers and mothers, to their responsibility in regard to the training of their children.

There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. That we believe, and if we are fortunate enough, through the keeping of the commandments of the Lord, to go back and re-enter the celestial kingdom to dwell with him, we will find that we are his sons and his daughters, that he is in very deed our Father. As Paul has stated it, we are his offspring, and through obedience to every principle of eternal truth we will go back to be his sons and his daughters.

Paul has said and prayed, speaking of the mission of Christ and his obedience to him:

For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named. (Eph. 3:14-15.)

If we get back into that great kingdom after the earth is redeemed, we will find ourselves members of the great family of God, and he will be our Father.

He said, you know, to John:

He that overcometh shall inherit all things; and I shall be his God, and he shall be my son. (Rev. 21:7.)

We should remember, as Latter-day Saints, that outside of the celestial kingdom, there is no family organization. That organization is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life.

Now, let me take up where these brethren left off. Of course there should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children these saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptized and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptized, that they may come back into his presence. Do you, my good brethren and sisters, want your families, your children; do you want to be sealed to your fathers and your mothers before you, do you want to have this family unit perfect when you, if you are permitted, shall

enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them, in all humility, of the mission of our Savior, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come, and go with me." He will teach by example.

Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home, because we want to have that home intact. We do not want it destroyed when we cross to the other side.

I HAVE a great deal of pity in my heart for the world, this so-called Christian world, professing to believe in the mission of Jesus Christ, and in sincerity, many of them, I am sure. They think they are on the right course; but they have been misled by false teachers into thinking that the family comes to an end at death, that husband and wife are separated eternally, and that there is no more claim for them upon their children. And that is true for them, according to their belief. That is the condition that will prevail in the terrestrial kingdom and in the telestial kingdom, because there will be no marriage there, and there will be no family order there. Do you want that? I say I feel sorry for these people that have been misled into these false notions in regard to the hereafter and the family organization.

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we

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REPORT

ON THE SOUTH AMERICAN MISSIONS

Address delivered at the Sunday afternoon session of the 119th semi-annual general conference, October 3, 1948, in the Tabernacle

BY

Stephen L Richards

OF THE COUNCIL OF THE TWELVE

I HAVE BEEN deeply moved by this conference, my brethren and sisters, and my inclination would be to spend my allotted time in lending support and sanction to the great messages which have come to us. I have, however, another obligation that I feel I must discharge.

My wife and I returned from South America last spring just a day or two too late to attend the April conference. While I have spoken of some of my experiences in a few of the stake conferences, I have thought that I should make a report to the Church on our visits to these missions in the southern continent.

Perhaps it might be well at the outset just to refresh your geographical memories a little. South America is not only south of North America, but it is almost entirely east of the United States, so that during nearly all of the time we spent away we were four hours, or time zones, east of Salt Lake City, and only two time zones west of London. Our travels consumed about eighteen thousand miles, so you see we here at home are a long way from our fellow members in the missions of South America, and because of that difference and the fact that about twenty-two years had elapsed since that country was visited by General Authorities, you will readily understand that we were awaited with a royal welcome.

We left Salt Lake City on the last day of December last year. We spent about two weeks in Washington, D.C., and New York in securing letters of introduction to prominent business people in the south, and also in interviews at the embassies of the countries we intended to visit, where we were introduced through the courtesy of our Congressional representatives. We never did secure time enough to present all of these letters, but we had the satisfaction of making our mission presidents acquainted with some prominent men who may be of some aid in the future.

It was bitter cold when we left New York harbor, with some of the water pipes of the ship frozen, so I assure you it was altogether agreeable, after a few days, to come into a warmer climate. However, we found that you can often get too much of a good thing, and when we reached Rio de Janeiro in the middle of their summer, comparable to our July, in a heat wave more intense than they had had in four

years, we longed for the snow and ice we had so recently left. You know you can usually protect yourself against the cold, but you can't against the heat, and I am sure I prolonged my visit to the few air-conditioned offices where I presented letters of introduction, beyond the bounds of strict propriety. I hope it wasn't too obvious. Down in Sao Paulo, the headquarters of the Brazilian Mission, it was a little bit more temperate because that has some elevation above the sea, and Montevideo and Buenos Aires are farther south and in a more temperate zone.



San Martin Monument in San Martin Park, Buenos Aires. He was the George Washington of South America.

SOON after we boarded the ship, we were happy to learn that there were seven missionaries aboard, and one member of the Church in the ship's employ. With the assistance of these good folk, on the request of the ship's command, we conducted what were called "divine services" on the two Sundays of the voyage. The missionaries were all splendid young men. I am sure they made an excellent impression. On the way home, on the same ship and a sister ship, we were asked to conduct three more Sunday services, so that I began to feel that I ought to have been put on the ship's payroll. That hope vanished early, however, when it was learned that we didn't preach for hire. The captain, however, rewarded me somewhat by giving me the rather rare privilege of going on the bridge of the vessel with an officer guide to explain the mysteries

of automatic steering and radar, and then I was escorted to the huge engine room where I inspected one of the greatest power plants I have ever seen. I felt quite rewarded for my preaching.

We arrived in Buenos Aires, headquarters of the Argentine Mission, in the morning. We could see from the ship's deck the mission president, and his wife, and the missionaries and Saints gathered to meet us. It was noon, however, before we could greet them. The time consumed in getting baggage through customs and in the inspection of visas and securing medical permits, is very considerable. I assure you.

In this connection I would like to broadcast the counsel throughout the Church to all parents and friends of missionaries in the South American missions, not to send to the missionaries packages at Christmas, or any other time, containing articles which are not essential to them in their work. It often requires many hours and sometimes days of the precious time of missionaries, or the mission staff, to get packages out of customs, and a box of stale cookies which has spent two or three months on the way, even though it carries a lot of love and sentiment from the folk at home, isn't worth it. An airmail letter on thin paper with a ten-cent stamp is a far more expeditious and satisfactory messenger of your affection and encouragement under the circumstances that prevail in South America.

There is a word in frequent use in South America which expresses a quality wholly necessary to peace of mind. It is the word *paciencia* meaning patience. Everybody takes his time about doing things, the government and its agencies, especially. The sooner you learn this the happier you are.

WELL, we finally got through customs to enjoy the welcome and greetings of our patient friends. I will say just a word about our reception at the Laniers Branch of the Argentine Mission in Buenos Aires, because this was typical of the hospitality and greetings of the Saints and missionaries throughout the missions. The Laniers Branch is the largest of all the branches of the Church in South America, and is one of the very few which owns its own place of meeting, which is a very modest one. On this occasion there were gathered about four hundred members of the Church and friends. The hall was crowded. It had been decorated with flowers and streamers, and presented an attractive appearance. An elaborate program had been prepared, with both amateur and professional talent, consisting of speeches,

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H U N G E R

IN THE MIDST OF PLENTY

BY

John A. Widtsoe
OF THE COUNCIL OF THE TWELVE

FRIENDS of the Church of the Air: Our generation of men has secured a tremendous command over surrounding things and forces. Matter and energy have become man's abject servants. His mastery of the physical universe has reached heights beyond the dreams of earlier days. Every thinkable material comfort and help, including the conquest of most diseases, seems within man's reach. Man has become a conquering giant. The utopias of the past, the dreams of ideal places, were trivial in material comforts compared with our present luxurious world.

Yet, in the midst of such plenty there is hunger, a worldwide, gripping hunger—a hunger for simple happiness, culminating in peace. The nature of man is not satisfied with the multiplicity of inventions in our mechanical-scientific age. Fear and unhappiness are becoming the world's masters. The very discoveries that have made possible the world's physical comforts, have, in distorted use, produced unspeakably horrible instruments of destruction. Peace has been replaced by war, bloody and beastly; and, daily, war clouds rise in the horizon. As a result, fear, the chief torturing implement of evil, stalks the halls of government, stands at household doors, and tears at every human heart. Tomorrow is no longer a hope; it has become a threat. The world is sick.

It requires neither sage nor "elder statesmen" in church or statecraft to tell us why this condition exists. The marvelous gifts of the day are material only. Such physical bounties do not produce happiness; they only contribute to our ease. Material gifts, used throughout the ages in the hope of satisfying man's hunger, have always been found wanting. If true happiness could be found in material things, humanity's joy should now exceed any ever known.

TO cure the world's present distemper, we must turn for help to the larger domain, of which the material is but a faint reflection. Out of the unseen world comes a body of laws, the so-called moral laws, among them the Ten Commandments and the Beatitudes. These laws are as real and comprehensible as any physical law. If a wire carrying an electric current is placed above a mariner's compass, the needle swings sharply to one side, and remains there. Just so, obedience to any of the moral laws will determine and hold the actions of the man under that law. The acceptance or rejection of these moral or spiritual laws, higher

laws of God, determine in fact the behavior and conduct of every human being. They determine the use a man makes of any gift. It is the misuse of physical laws, in defiance of higher laws, which has brought into being cannons, bombs, torpedoes, and other devices for the destruction of human life. The moral laws, if sincerely and properly used, give power to solve life's problems. Above all else, conformity to them gives men conquest over themselves. They then dare to do right. In short, conformity to the laws that flow from the unseen world where God dwells, their acceptance in spirit and in deed, is the cure for the world's dilemma. True, it is an ancient remedy,

Address presented as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, October 3, at 8:30 a.m., Mountain Standard Time.

but is certain to cure the soul's anxiety.

But, as a nation, and as a world, we are largely ignoring these laws of well-being. We have wandered away from the practices that form the foundation of the happy life. We must not shy away from the knowledge of existing conditions.

For example: Happiness begins with the health of the human body, fashioned in the image of God. Yet our bodies are held, today, perhaps often ignorantly, in utter disregard. Not only are the general laws of health in contempt; but at no other time in our country have nerve-whipping, destructive substances been used by the people so extensively and greatly. For this surrender to unnatural appetites we are paying a terrible price in illness of body and mind. It is not conceivable that whiskey and vodka are reasonable preparations for the wise consideration of matters of state—so urgently needed today.

The marriage covenant, the basis of a sound society, is flagrantly forgotten. The mounting divorce rate has become a national disgrace. Thereby the very foundations of our nation are undermined. Immorality, with its unspeakable slime of degradation, is reaping its harvest.

The Sabbath day, ordained by God, has become the main and full day of pleasure. In the mad rush for wealth, the nation will not suffer a play-day

to be established in the week. Consequently, not only are the churches empty, but men no longer take time to commune with God, an essential requirement of the happy life. We are fast growing into a godless nation.

Likewise, in our greedy love of gold, advantage is taken of our neighbor whenever legally possible. Our own advantage is our main concern. When we give, it is because it helps us. That is not the spirit of honesty. We stand on the verge of becoming a dishonest nation.

We have forgotten the practice of family and private prayer. We have become sufficient unto ourselves, and therefore have loosed the tie that binds us to God. Thereby we are allowing evil to range freely among men, and in horror. We have lost the divine protection and sweet peace and satisfactions that come to a family who engage in daily prayer.

The list of our sins is long—too long for this talk.

We know that to correct these and other evils, to heal our sick world, and to bring happiness to hungry hearts, mankind must return to the spiritual fold, and become worthy citizens of the moral kingdom. But how is it to be done? Churches and other organizations that try to win men to the better way of life have had indifferent success. They have been able to reach only a few.

Can we not hopefully try an old type of missionary endeavor, one which, unfortunately, has fallen into disuse in matters of human welfare? We have tried other ways and failed. Why not try this one?

Let each follower of the moral law, the nation over, accept the duty of being his neighbor's keeper. Let him assume a personal responsibility in this matter of curing a sick world. Let him constitute himself a missionary to neighbors and friends, to teach by example and word of mouth the better way of life, to persuade them that it is the best way.

Under this call to world service, all men of good will—in business and professions, farmers and artisans, in and out of organizations—would set out with courage, emphasis, and steady faith to talk about and teach the eternal plan for human joy, and the stern necessity of victory over self, if the world's sickness is to be cured.

This could be made a mass movement of national and international scope. It would flow and grow from centers, such as the group listening in today. It would be doubly powerful

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BRETHREN, sisters and friends—those listening here and elsewhere: I propose in the few minutes allotted to me to talk primarily to the Mormon people, but I would feel complimented if any others would care to listen. It is trite to say that the Church of Jesus Christ of Latter-day Saints has many characteristic teachings—those not accepted and taught by other churches as we teach them. Some of these are basic and therefore fundamental to Mormonism, as you all know. Among them are that Joseph Smith was the recipient of divine visions, visitations, and revelations, that the Book of Mormon is a God-given volume to the world which, by reason of the miraculous way it came forth, is the most marvelous book in print today and that the Holy Priesthood—the authority to act for and in the name of Jesus Christ—was given to Joseph Smith and Oliver Cowdery by the laying on of hands of heavenly messengers—first, John the Baptist, and a little later, the Apostles Peter, James, and John. To members of our Church these are actual facts to which countless thousands of them bear fervent testimony, saying in effect they really do *know*, not believe only, that these things are true. Incidentally, may I say testimony bearing of this nature is, as you know, a characteristic practice among us.

Since the current policy of interviewing returned missionaries by some one of the General Authorities began a dozen years ago, I have interviewed hundreds of these young people and on questioning, at least ninety-nine percent of them readily and positively declared they knew certainly that God lives and that the Church of Jesus Christ of Latter-day Saints is his Church. Were these young people telling the truth? Did they, and can any one, positively know that God lives? Multitudes of worldly people answer, nay. But in such a case a negative answer has no value. All it can do is to show that the witness is without knowledge. The testimony of a single witness who has the facts far outweighs the testimony of the multitudes who have no facts. We read that Jesus once declared:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

Further, on one occasion addressing the question to his disciples, Jesus asked:

But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

The Latter-day Saints accept this teaching, and multitudes among them declare they know by personal experi-

Fundamental TEACHINGS of the CHURCH

By Joseph F. Merrill OF THE COUNCIL OF THE TWELVE

ence that it is the truth. "But how can they know?" the doubter asks. Those having the knowledge rarely, if ever, claim they have ever seen or heard God. (But the boy Joseph Smith asserted that he both saw and heard.) "Then how can they know?" the doubter asks. The answer is: by the power of the Holy Ghost, as Moroni declared. (See Moroni 10:4-5.) Was it not by the power of the Holy Ghost that Peter got his knowledge?

THERE are avenues of getting knowledge other than those of seeing, hearing, or touching. One of them is mind and feeling. If one has a pain, does he not know it? How? Through his feelings. If he is elated, or sad, or depressed, or hungry, does he not know it? It is through our feelings that much of our knowledge comes. In his work of translating the Book of Mormon, how did the Prophet Joseph Smith know when a particular translation was correct? By a "burning" in his bosom, he declared—that is, by a feeling of perfect assurance.

Many a prayer has been divinely answered while the petitioner was still on his knees. How did he know the answer came from above? By the way he felt—the feeling of satisfaction, of elation, of perfect assurance, of right accompanying the mental impressions received. But it is well for us to remember that mental impressions may come from two different sources—one from above, the other from below—from the Lord, or from Satan. We may know the source of the impression by the way we feel. If it is from the devil, it is never accompanied by a feeling of joyous satisfaction and positive assurance of right—a characteristic of impressions that come from the Lord. The one who prays need not be deceived by impressions that come into his mind in answer to prayer. Divine impressions have accompanying characteristics of genuineness.

Yes, God does live. The Father, Son, and Holy Ghost are three separate personal beings, alike in form, in whose image man is made. In order that these basic fundamental truths, lost to the world through centuries of erroneous

Address delivered at the Saturday morning session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

teachings, might again be available to people of our day, a new revelation was necessary, and this was given to the fourteen-year-old Joseph Smith in the form of the most glorious vision ever given to mortal man, so far as the records indicate—a vision in which Father and Son appeared simultaneously—given to this uneducated, back-

CONFERENCE VISITORS VIEW



woods boy in order "... that I might show forth my wisdom through the weak things of the earth" (D. & C. 124:1)—a youth who three and one-half years later was told by a mes-

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THE IMPROVEMENT ERA

The Importance of STABILITY

By Albert E. Bowen OF THE COUNCIL OF THE TWELVE

Address delivered at the Saturday afternoon session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

CONSTANCY is a virtue of such high degree that James, in his epistle to the tribes of Israel, declared it to be one of the distinguishing characteristics of Deity. He wrote:

Every good gift and every perfect gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17.)

In like vein, Paul, writing to the Hebrews, says of the Lord:

Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8.)

In the very nature of things, the Almighty must possess this steadfastness. To be worshiped he must command the implicit confidence of the worshiper. Unless there is an abiding faith in the integrity of Deity, there could be no trust. But there could be

must flow unerringly from the same acts regardless of by whom, or where, or in what age of the world committed, with due allowance for the knowledge and enlightenment available to the actors. The ultimate law by which man's conduct is to be judged must be the same law tomorrow as today and so on down through all the tomorrows. Such is our concept of the immutability of the course of God. There is something immensely solid about that concept. It speaks of perpetuity and gives a sense of something enduring to stand on.

But it is not a popular idea in this day when principles and practices and institutions and beliefs, grown venerable with age, are cast aside with contemptuous abandon, often for no other reason than that they are old. We have even invented some names for those who refuse to throw overboard the principles by which they have lived and flourished. In the language of the day, no doubt, James and Paul would be called reactionaries, anti-liberals, nonprogressives. It would be easily demonstrable that most of the supposedly new and progressive offerings of the hour are in fact age-old and have been tried and found delusive and been thrown into the discard in the far-distant past. Their advocates so far from pointing the way to progress, are the real reactionaries, leading back to discredited failures of long ago. I have a notion that the reactionary or progressive quality of a doctrine should be determined by the soundness or lack of soundness of the principles it embodies and not by its age. Take for instance the Ten Commandments.

They are fairly old. But which one of them would you eliminate? In what degree have the principles they lay down found their place in the laws enacted by the legislative bodies of modern nations? Would any one in all the world be the worse off for observing them? Can they be violated without injurious consequences to the violator? These are fair tests of their eternal nature. It is safe to say that the observance of them never brought to the individual remorse, nor caused injury or suffering to another. On the contrary, remorse, self-accusation, sorrow, and injury to others are the inescapable consequences of the violation of most of them.

"Thou shalt not bear false witness against thy neighbour" (Exodus 20:16) is particularly to be commended to our attention in these electioneering times. If all the falsity and calculated deception were squeezed out of many of the speeches we listen to, they could be reduced to about one minute's duration instead of thirty.

"Thou shalt not covet . . . any thing that is thy neighbour's." (Exodus 20:17.) The observance of this law would rid the world of most of its strife. Out of a fairly long experience in dealing with the disputations of men, and the causes, I am persuaded that most of them arise out of a covetous desire to obtain some material thing or to reap some advantage to which the contender is not entitled. If everybody wanted to do what he knew was right—deal justly, man to man, and would be content to have what he justly could claim, there wouldn't be much litigation or strife. If applied to the conduct of nations, there would be no war. War results when one nation covets what another nation has, or seeks dominion over it. The victim does not want to give up either its possession or its independence. The designing one says, "I am bigger than you," or "I have a bigger or better equipped army, so I shall take what I want by force." The other resists, and we have war.

The tenth commandment has to be obeyed before war and contention can cease. It states a universal principle, true for all time; hence, it is subject neither to change nor compromise. The same may be said of all the commandments of God. I can think of none, the keeping of which is harmful to the observer or any one else. On the contrary, it brings inward peace. Great stability results to individuals and nations from steadfast adherence.

JOHN RUSKIN, in that unique book, the *Seven Lamps of Architecture*, speaks of stability as an essential quality of the very buildings which we rear and which are the expression of our culture:

The greatest glory of a building is not in its stones, or in its gold. Its glory is in its age, and in that deep sense of voicefulness . . . it is in that golden stain of time, that we are to look for the real light, and color, and preciousness of architecture; and it is not until a building has assumed this character, till it has been entrusted with the fame, and hallowed by the deeds of men, till its walls have been witnesses of suffering, and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even so much as these possess of language and of life.

Today, however, men are not building for durability either in their structures, their lives, their religious faiths, or their institutions. The result is a troubled world. Everywhere is anxiety and the dread arising from uncertainty which halts or stays all the

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A MONUMENT ON TEMPLE SQUARE



neither faith nor trust if he were inconstant, changeable, capricious, or unstable. One must know that he is to be counted on. His promises must be infallibly sure of performance, and the same approbation or condemnation

Address delivered at the Friday
afternoon session of the 119th
semi-annual general conference
October 1, 1948,
in the Tabernacle

There is no other people on
the face of the earth, that I know
anything about, who have the lofty
concepts of marriage and the sacred-
ness of the home as do the Latter-day
Saints. In a revelation given in our
day the Lord said:

... marriage is ordained of God unto
man.

Wherefore, it is lawful that he should

In her letter she told first about her im-
pressions and feelings at the miracle
of motherhood, how she had been
privileged to be a participant in this
wonderful creation. Then she wrote this:

I wonder that we women are not re-
quired to undergo even more than labor
pains to bring these little ones from an-
other world into this one. It seems so
right that we through pain are forced to
slip for a few minutes, at least, half-way
into another sphere, to sort of bring our
baby by the hand into this new world.

The beauty of that girl's thinking
about the lofty ideals of womanhood
and the sacred calling of the mother
in the home is matched only by that
which I heard in Canada when I inter-
viewed a young man who was prepar-
ing to go on a mission. I sought to find
out what his idea and standards had
been with respect to honoring woman-
hood. He looked me unflinchingly in
the eye and replied:

Brother Lee, my mother has taught me
all my life that a mother can rear her
daughter, but it takes a mother plus a
good pure girl in order to rear her son
properly.

I am reminded of the remark of a
young man to his sweetheart and her
reply, when he planned to postpone
their marriage because of finances. He
said to her somewhat facetiously: "I
think probably all I can promise you
is a sagebrush home in Idaho," and
she replied: "Well, that is fine, then if
we ever get anything, it will belong
to both of us and not just you."

I am thinking of that mother blessed
with a family of girls who kneeled
down each night and prayed God that
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The LATTER-DAY SAINT HOME

By Harold B. Lee OF THE COUNCIL OF THE TWELVE

TWO OF the speakers this afternoon
have expressed their appreciation
for the courtesy and the considera-
tion that is given them by the Saints
as they move out on Church assign-
ments throughout the stakes and mis-
sions of the Church. I have likewise
in my heart an appreciation for that ser-
vice. Not the least of the compensations
that come to me from my present ap-
pointment is the fact that wherever I
am sent under such conditions, during
that period of service, I am visiting
with and laboring with the finest peo-
ple in the community and the finest
people in the world.

It is about some of the observations
that I have made while thus privileged
that I would like to speak for a few
moments, and time is too short to go
into much detail, but merely to men-
tion a few of those observations.

Elder Moyle has called our atten-
tion to some of the tragic things that
warn us that there are dangers con-
fronting our homes. The increase of
crime and the increase of divorce, the
increase of juvenile delinquency, all
indicate that there is a weakening of
the good influence of the family home,
and an increase in the dangers that
threaten to destroy it. From the stress
that has been laid upon the subject of
home and marriage, not only in the
scriptures, but also in our conferences
from time to time, it would appear that
it has always been considered funda-
mental to the establishment of a strong
religious life and the building of the
kingdom that the homes of our people
be safeguarded and marriage be held
sacred.

In the first marriage that was per-
formed upon this earth, the Lord made
four significant declarations. First, that
it was not good for man to be alone;
second, that woman was formed to be
a help meet for man; third, that they
twain should be of one flesh; and
fourth, that man should leave father
and mother and cleave unto his wife.

At a later time the Lord reinforced
that by saying:

... What therefore God hath joined
together, let not man put asunder. (Matt.
19:6.)

have one wife, and they twain shall be
one flesh, and all this that the earth might
answer the end of its creation. (D. & C.
49:15-16.)

There are, however, unmistakable
evidences that the same dangers that
are abroad are among us and are seek-
ing to destroy this God-given institu-
tion, the home. Many there are who
have given counsel in the scientific
fields, relating to family life, but large-
ly have their findings about the homes
in the modern day been taken from
broken and unhappy homes. It has
been my privilege to visit, with the
others of the General Authorities, regu-
larly in the finest homes of our peo-
ple, and it is from those visits that I
have gleaned some things that I should
like to mention to you, suggestive of
the elements that build for strength
and happiness in the home.

If I were to name the first thing that
impresses me always in these fine Lat-
ter-day Saint homes, I would say it
was a love for and a desire for chil-
dren. These are homes where the
having of children was not delayed
because of some social or educational
or financial objective, and where the
size of the families has not been lim-
ited by the practice of birth control.

A FEW years ago I read some statistics
taken from the United States
Census Bureau which indicated that
out of 180,000 divorces for that given
year, 57 percent were in homes where
there were no children, 21.2 percent
where there was only one child; and
in families with five or more children,
divorces ranged all the way from none
to only .7 of one percent. Clearly it
is evident that parental love and one-
ness that come from planned parent-
hood is a safe and sure guarantee to
the happiness of the home.

Sometime ago I was privileged to
hear something about the influence that
had come from one of these homes in
a letter that was written by a lovely
daughter who had just given birth to
her first baby. In the early hours of
the morning the baby had come, and
late in the afternoon she was in a re-
flective mood; in this reflective mood
she had written home to her family,



RESPONSIBILITIES of the PRIESTHOOD

Address delivered at the Saturday
afternoon session of the 119th
semi-annual general conference
October 2, 1948,
in the Tabernacle

By Ezra Taft Benson
OF THE COUNCIL OF THE TWELVE

My beloved brethren and sisters: This is an inspiring but sobering experience. I pray for the inspiration of heaven and for your faith and prayers as I attempt to speak to you briefly this afternoon.

I never return from visiting one of the great missions of the Church, as I did this week, or return from visiting a stake of Zion, but what my heart is filled with gratitude as I note the devotion, the loyalty, and the faith of the Latter-day Saints. As I witness the growth of the work of the Lord in various parts of the world, my heart rejoices. With you, my brethren and sisters, I love this great latter-day work. I am wondering today if we fully appreciate what we have.

I have sometimes said to my wife, as I returned from visiting in the stakes, that I do not know exactly what heaven is going to be like, but I could ask nothing finer over there than to have the pleasure and joy of associating with the type of men and women I meet in the leadership of the stakes and wards of Zion and the missions of the earth. Truly we are richly blessed. President Smith continually calls our attention to the rich treasures of heaven that come to us as Latter-day Saints, members of the true church of Christ. It is about one of these blessings that I should like to refer to briefly this afternoon.

The Prophet Joseph said many years ago that one of the greatest sins for which the Latter-day Saints are guilty

is the sin of ingratitude. I wonder, my brethren and sisters, if we are fully grateful for all that we enjoy.

One of the distinguishing features, and a very important feature, of the true church of Christ is its priesthood, the authority of God. It is widely distributed among the male membership of the Church, boys and men, fathers and sons, and its blessings are shared by our mothers, daughters and wives. Do we fully understand and appreciate what it means to us? What is it and what is its significance to those of us who have been blessed with it?

President Joseph F. Smith said:

[The priesthood] is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and of the Son and of the Holy Ghost, and act legitimately; not assuming that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God. (*Gospel Doctrine* 1939 edition, pp. 139-140.)

President Taylor said:

[Priesthood] is the power of God delegated to intelligences in the heavens and to men on the earth. (*The Gospel Kingdom*, p. 129.)

So priesthood transcends this mortal life. Its power and greatness has been referred to by prophets, modern and ancient. In my own heart I can conceive of nothing greater that man can possess than the priesthood of God, coupled with a burning testimony of the divinity of this work. The two should always be coupled together. Priesthood is the very heart of the Church. We may have the priesthood without the Church, but never the Church without the priesthood.

THERE are many gifts that we enjoy as members of the Church, but I can think of none greater than the gift of the Holy Priesthood, the authority to represent God in the earth. This priesthood is destined to build and exalt men as well as to assist the Lord in the promotion of his great work in saving and exalting the souls of men.

In recent weeks, in fact, within the last few days, there have come into this building two distinguished Americans, one of them the President of the United States. I was not able to attend the meeting at which he spoke,

but as I sat here the other night and contemplated our blessings as we listened to the other distinguished visitor, I wondered how men of the priesthood regard their priesthood in comparison with the honors of men, political and otherwise. Is the wealth of the world or the honors of men to be compared with the priesthood of God?

I realize it comes easy. Our boys twelve years of age, if worthy, receive the Holy Priesthood by the laying on of hands, and our young men are hardly more than boys when at nineteen they receive the holy Melchizedek Priesthood, the authority to officiate in the most sacred ordinances known to man. This priesthood will, if they are worthy, entitle them eventually to a place in the celestial kingdom of God. I have been amazed at the great number of men and boys in the Church who hold this great authority and who have in their hands this great blessing, if they will only take advantage of it.

I checked a few figures recently which indicate that we have approximately 280,140 men and boys in the Church who hold the priesthood. There are 146,330 who hold the Melchizedek Priesthood—elders in the Church—who are candidates for the celestial kingdom. We have 133,810 boys who have been blessed with this great privilege of serving in the name of the Master.

What is the obligation of the priesthood bearer? We have been referred to as the greatest body of men on the face of the earth. Of course the fact that we possess the priesthood, is no assurance of our exaltation. But certainly in terms of power, prerogative, and responsibility no group of men in all the world has been blessed with such obligations and opportunities as has the body of men and boys in the Church who hold the priesthood.

I have been impressed, too, my brethren and sisters, that probably nowhere in all the world can we find a group of men who give so unselfishly of their time, their means, and their talents to the promotion of good and righteousness in the world as does this body of men. I marvel as I witness the great voluntary service which is carried forward by this body of priesthood, and always in the back of my head, as I give encouragement to greater activity, is the assurance that this

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Builders of FAITH

I AM very grateful, my brothers and sisters, for the emphasis that has been placed, in this session and in this whole conference, upon the youth of the Church. With you I love the youth with all my soul, and I desire with all my heart that they may love the truth and live it that they may be saved here in the earth. There is nothing that I shall ask more of life than that my children shall love the gospel and serve the Lord, and I know that there is nothing more that you will ask in behalf of yourselves.

Yesterday as I listened to Elder Bowen in his masterful way deliver that great address on stability, my mind went to a funeral service I had attended just previously. In that service I saw a lovely Latter-day Saint family bowed down in grief. One of their members had been taken away. She had died in faith. The other members of the family, surrounding that casket, also were filled with faith, and that blow of death which had struck in that home was greatly softened because of the faith that those people had, the knowledge and the testimony concerning immortality and what the gospel does for us. I saw sitting in the audience a direct contrast to the scene around that casket, for there I saw two men who had once been faithful in the Church, men who had had the pearl of great price within their own hands, and then, because they loved worldliness more than they loved spirituality, they sold their birthright for a mess of pottage. They gave up their membership in the Church. They loved darkness more than they loved light, and there they sat looking at this faithful family. I thought, oh, what a contrast! Oh, what stability in their characters might have done for them! Oh, if they could have been in the position of those faithful ones who, though mourning at the passing of a loved one, had remained true and faithful and stable in the faith. Had they really appreciated their membership in the Church?

Our main object in life is to be good Latter-day Saints. To be good Latter-day Saints means that we work out our salvation here in the earth, through the facilities of the Church, and teach our children to do likewise. In order to obtain that objective we must so plan our affairs that everything we do in life will bring us nearer that goal. We must choose from life those things which will so affect our thoughts and habits as to bring us nearer the Church, into closer harmony with it and its program. It is by cooperating with the Church and its program, laboring in its

By Mark E. Petersen
OF THE COUNCIL OF THE TWELVE

organizations and sustaining its institutions that we work out our salvation here in the earth.

As we choose those things which shall become a part of our daily lives, let us remember that there is an opposition in all things. We have our free agency, as Elder Moyle taught us.

We have our right of choice. If we choose certain things in life, they will drag us down and tend to separate us from close affiliation with the Church. Such things become barriers between us and our life's great objective. On the other hand, if we choose those things which will bring us closer to the Church, we will live the gospel better, and we will be better Latter-day Saints. Every day we must make decisions affecting our lives. Some of those decisions may seem small, but nevertheless they affect our thinking and either bring us nearer to God or help to remove us farther away.

ONE of the men who has influenced my life for good and to whom I owe a great debt of gratitude is one of my former bishops, John C. Duncan of the First Ward here in Salt Lake City. I love that man because of his great stability. He measures up to what Elder Bowen was talking about yesterday. I remember his teachings so well. He always has been, and still is, a great advocate of good reading habits. He has always told us that what we read helps to make us what we are. Naturally, what we read affects our thinking, and as a man thinks in his heart, so is he. Bishop Duncan has always taught us that we should read the periodicals of the Church, because of the wholesome influence those periodicals have in our lives.

There are, I suppose, about a quarter of a million Latter-day Saint homes. Every one of those homes would be a better home if the people who live there would read and study and digest the messages that are carried in the periodicals of the Church. There would be in them a greater respect for virtue, better observance of the high standards of the Church; there would be greater love and brother-

hood; there would be more spirituality.

Every one of you desires to know the mind of the leaders of the Church, the advice of the First Presidency. We do not often come into their presence. We do not often have the opportunity of hearing what they have to say. But every one of you may feel their influence and receive the messages they have to give if you will take the periodicals of the Church and read those messages.

PRESIDENT SMITH is widely loved.

When he goes to speak in a meetinghouse, the building is overflowing with people. You love him because of his love for humanity. You love him for what he tells you and the spirit and the influence he carries with him. But you cannot be in his presence every day, nor every month. But President Smith is the editor of THE IMPROVEMENT ERA, and every month

there is an editorial from him in THE IMPROVEMENT ERA, which would do you and your family much good if you would read it. I wouldn't

for anything pass by that ERA every month. I love it, and I love the messages it carries. I wouldn't for anything miss the editorials that appear there under the name of the President of this

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Address delivered at the Sunday morning session of the 119th semi-annual general conference October 3, 1948, in the Tabernacle



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afternoon session of the 119th
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ence October 3, 1948,
in the Tabernacle

AMONG THE POLYNESIANS

By Matthew Cowley

OF THE COUNCIL OF THE TWELVE

MY brothers and sisters, it is good to be back from wandering to and fro in the earth. I have long needed the inspiration of a general conference, and I have not been disappointed.

When we sustained this day, as the custodians of the kingdom, the men and women whose names were read, I was convinced within my heart that as long as men and women such as these are the custodians of the kingdom, the ordinances will never be changed, and the everlasting covenants will never be broken.

It is my privilege to serve as a missionary in some of the far-flung areas of the earth and in the islands of the sea. I am reminded of the last commission which the Master gave to his disciples and said unto them:

Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; and he that believeth not shall be damned. (Mark 16:15.)

And certain signs were to follow those who believed. Among those signs were these, that they should speak with new tongues, that they

would lay their hands upon the sick, and they would be healed. About these two signs I would like to speak for just a moment while I visit with you.

On Friday evening I attended the reunion of the New Zealand missionary society, and as I stood before that group I could see more men who could speak the Maori language of New Zealand than there are among the million and a half white people residing in New Zealand who can speak the native language of their native people.

I attended the Tahitian missionary reunion, and I am sure that the same could be said of those men at that reunion. I believe there are here in this city more white men who can speak the Hawaiian language than there are in all the islands of Hawaii. I am sure that there are more white people here who speak the Samoan language than there are among the white residents of Samoa, and the same is true of the other islands of the Pacific.

They do speak with new languages, my brothers and sisters, when they accept the call to go into the world to preach the gospel to all creatures.

I AM reminded of President McKay's beautiful tribute to youth, the confidence he has in youth. I am personally grateful for the confidence this Church had in me in my extreme youth. I was just turning seventeen when I was called to go to New Zealand as a missionary. My first appointment there was to a little place called Judea, a wonderful place to go, for a young missionary. At the first meeting I attended in Judea, I could not understand the words that were being said, and after the meeting a sister who could speak English said to me: "Do you know what they said in there, and what they did?" I said: "I could not understand a word."

She said: "Well, you were called and sustained as the secretary of the Relief Society of the Judea Branch."

I made up my mind right then and then that the Relief Society was not going to take any liberty with my time as a missionary, without my knowing something about it; and so I determined to get the gift of the Maori language, even if I had to work for it, and I did have to work for it.

I studied eleven hours every day for several weeks. I read the Book of Mormon in Maori, and my studies were punctuated with fasting and with prayer; and on my twelfth Sunday I

delivered my first sermon in the Maori language. They do speak with new tongues, those who accept the call to the ministry of our Lord and Savior Jesus Christ.

I have seen young missionaries in Samoa and in Tonga and in New Zealand and in Hawaii who, within six months' time, could deliver sermons in the languages of the people among whom they were laboring—young men and young women who did not have much scholastic training before they were called into the mission fields, but these young men and women, placed in the hands of God, and molded like clay in the hands of the potter, received the gifts which they had been promised.

I had a shoemaker on one occasion down in New Zealand say to me, "Oh, you Mormon missionaries think you are smart. You come out here and learn to speak the Maori language in two or three years." He said: "I was only here six weeks, and I could say 'Kaore au moriorio ki te korio Maori,' which means absolutely nothing in the Maori language. What he was trying to say was that he did not know how to speak the Maori language, and he did not. I saw him three or four years later, and he was still trying to say he did not know how to speak the Maori language."

I have seen our young men in Hawaii, in the Central Pacific Mission, learn to teach the gospel in Japanese.

BROTHERS and sisters, with the reiteration of this gospel came the reiteration of Christ's commission: "... these signs shall follow them that believe." (D. & C. 84:65.) There is no question about it in my mind. "Lay your hands upon the sick, and they shall recover." (*Ibid.*, 66:9.)

In Tonga last year there came to the mission home a couple who had been married for twenty-seven years, and they had never been blessed with children. This couple wanted to have children, and so they requested us to lay our hands upon them and bless them that they might have children. And so President Huntsman and I laid our hands upon that couple, and we blessed them. They had the gift of being healed. They had the gift of receiving these blessings.

When my wife and I visited Tonga, I think it was last May, the child had been born.

Last year I went from Tonga to
(Continued on page 756)



RESPONSIBILITIES OF PARENTS

BY

Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

*Address delivered at the Friday
afternoon session of the 119th
semi-annual general confer-
ence October 1, 1948,
in the Tabernacle*

MY brethren and sisters, it is with humility that I seek the sustaining influence of your faith and prayers while I endeavor to fill this most important responsibility.

I have been impressed, since this call came to me, with the fact that it is very easy for the children of our Heavenly Father, in their lives, to follow the will and the ways of the masses. There seems to be something that naturally attracts us in our weakness to go with the ways of the world. In so doing we lose sight of the fact that one of the greatest gifts bestowed upon us is our own free agency, and that free agency of ours should compel us to make our own decisions, to exercise our own judgment, to know where we are going, and to know the means by which we expect to arrive at our destination. There is so much that could be said upon this subject because, unwittingly, it would seem that so many of us are sacrificing this right of free agency. We are so imbued with the idea that we must do as the world does, be one with our neighbors regardless of what their ideals and ambitions may be, that we are unwittingly forfeiting the right to make our own judgments and our own decisions.

There are few of us who, if we were to take a trip, would not give some concern to the vehicle in which we would travel, the road along which we would walk or go, and the goal we would seek as a destination. Now all of these things seem commonplace to us in our everyday life, but when it comes to knowing where we are going, so far as life is concerned, where our goal is, the objective of our creation, the fulfilling of our purposes here upon this earth, we seem to be very easily sidetracked.

I was very much impressed in reading recently a statement of the Prophet Joseph Smith. He said:

Consider for a moment, brethren, the fulfillment of the words of the prophet: for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—voices of great enormity are practiced—the rising generation growing up in the fullness of pride and arrogance—the aged losing every sense of conviction and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering, advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith

of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace! (*Teachings of the Prophet Joseph Smith*, p. 47.)

IN thus enumerating the crimes of which the world would, in the future, be guilty, the Prophet Joseph evidenced his true prophetic nature—the power which he possessed, given him from on high to see into the future, for I warrant that in the days of the Prophet no one realized the extent to which the people of the world, would lose their, “natural affection,” in the years to come. Today there seems to

any less degree of affection existing between us, as we grow to maturity, for our parents, than that which existed in the days of our childhood and our youth. If we find the slightest difference, if we find that there has been any loss of affection, then we should



—Photograph, Harold M. Lambert

be a greater urge to destroy this “natural affection” than to commit any other offense of comparable enormity.

We are for the most part, not conscious of the existence of agencies at work in our midst with this result as their purpose. We are losing one of our most precious prizes which mankind can hold on to if they will.

Certainly natural affection is something that was bestowed upon us at birth. We had an abundance of love at that time for our parents. The child loves its mother. We are brought to a time in our lives, in the history of this world, today, when we should begin to inquire as to whether there is

examine our lives carefully to ascertain what we can do to bring about its restoration. Of all the people upon this earth we should be the last people to consider accepting any of the philosophies of the world, no matter what the prize attached thereto might be, if so to do would be to withdraw from that close affinity and affection which must exist between father and son and mother and daughter if we are to realize here in our mortal existence the full purpose of our creation.

It is a serious matter to me and one which has been brought close to my heart, because of my work in our wel-

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THE IMPROVEMENT ERA

For this, we give THANKS

By Mary Brentnall

Do you feel strong? Young people usually do. They usually feel strong physically—full of ambition and “zip.” And they almost always feel strong about temptation—before they actually face temptation.

Many young people have said to me, “Why do older people worry about us? There is no need. We are staunch. Take the movies, for instance. We’re so used to them that they don’t mean a thing to us.”

Boys say, “Our parents seem to think that because the movies make drinking look smart, we are going to drink; or that because our favorite movie hero smokes, we will smoke. Certainly we are not going to drink and smoke just because of the movies. They don’t affect us.”

And the girls say, “We’re not going to covet that gorgeous, strapless evening dress because some starlet looks dreamy in it. We’re not affected.”

Maybe not.

Young people sometimes say to me, “I can read the hottest modern novel, and my pulse will not increase one beat.” Or, “I can kiss my girl good night in the best romantic style and stop right there. I’m strong.”

Maybe so. Nevertheless, I think it’s what the insurance people would call a “poor risk.” It reminds me of the actor who said that he didn’t like to feel too confident, it usually forecast a poor performance. Frequently when we feel the strongest, we are really the weakest. We’re just “fattened for the kill.”

Actually, everything affects us in some way: everyone we meet; everything we read; everything we see, hear, feel, touch, taste—even smell. Our senses insure this—and for a good purpose. The reason we are “sensitive” is so we *will* be affected. I can see no purpose in life if nothing is supposed to affect us. I think everything is designed to affect us, and everything does.

Really now—aren’t you ever affected by books, music, pictures, friends? Consider friends. Are you exactly the same person with Mary Jones that you are with Jane Adams? Doesn’t Mary make you feel gay and witty—stimulated and “keyed up”? And don’t you talk of “deeper things” with Jane? You like and enjoy both of them, but you are not exactly the same with both, are you? Commenting on this fact, one girl told me that “for some reason” “Bill” always seemed to bring out the “smart Aleck” in her. I had not been aware that she had any of the “smart Aleck” in her, but we are many-sided creatures, and when we are young, especially, we are easily influenced—on one side or another.

Friends are not the only influences. You are unusual if you can read two articles presenting diametrically different points of view on any one subject

—politics, religion, the draft—or anything else—and not find yourself swinging a little first to one side and then to the other. And I believe this must be so in order to bring us to mature convictions.

BOOKS and movies may not influence our immediate actions. But they are sure to affect our thoughts and feelings. And for long-range effects nothing is more powerful than thought. If our thinking and feeling become immoral or even unmoral, our actions may become so too. If buried in our heart, for instance, is the idea that it is a little bit smart and gay to smoke and drink, (even though we do not smoke nor drink now because we know it to

and recognize evil in whatever guise it appears. It’s good to have evil prick and shock us into fighting or shunning it. It’s good to hate evil, to make no compromises with evil, to be intolerant of evil.

Tolerance is a wonderful thing. If it were not for the principle of tolerance, we would all be in continual personal struggles to work our individual wills on each other. We would all be setting ourselves up as judges and jurors. Charity and love and liberty would be defeated in the world. But tolerance was meant to influence human relations—to give mankind freedom of soul. It was not meant to turn into acceptance. It was not meant to make you the victim of group pressure. It was not meant

Let’s TALK IT OVER

be thoroughly unsound) we may weaken at the exact, strategic moment when, for some reason, we want to be considered smart and gay more than we want to be considered wise and steadfast. Watch it!

Physical poison frightens us. The effect of a “touch of ptomaine” sends us running for medical help or antidotes. We may even protect ourselves from a small flurry of dust by holding a handkerchief over our face. But we do nothing about a poisonous thought or debilitating emotion. It doesn’t even give us mental nausea, though, if we could reckon its final result, our whole souls would be alerted against this slow and insidious but nonetheless violent force. Unfortunately we cannot know the end, and so we are calm and complacent and proud of our strength. Watch it!

When young people speak of evil not affecting them, I imagine what they mean is that evil does not always affect them evilly. It doesn’t always. I know a man who was reared in a home where the father of the household was nearly always drunk. Far from encouraging the lad to drink, this fact gave him such a revulsion of feeling against liquor that it insured lifetime abstinence. But it *did* affect him. That he was affected in this way was due to dominantly good counteracting forces in his environment.

Whenever evil ceases to affect us, it is because we have become so hardened to it—so calloused and battered down—that good cannot reach us either. It’s good to be affected by the unavoidable evil that may come our way—if we are affected by it for good. It’s good to be so sensitive that we know

to put doubt of virtue into the heart of the individual. It was not meant to effect personal compromises with evil and to dilute truth. Watch it!

IT HAS been said that everyone needs someone to keep him at his best. Most of us have that someone. Most of us can be that someone to another if we will. As we grow in years and abilities, different individuals may exert this power in our lives. First, it may be a parent or a teacher who sees exceptional possibilities in us and encourages us to unusual effort. Later, it may be a brother or a grandmother; and still later, a girl or boy friend. But you can be sure that whatever this relationship is, it is a good one—if this miracle happens to you. It is one of the surest measures of friendship—one of the best tests of love.

Books can work something of the same magic. I know a woman of sixty who still reads *Little Women* when she wants to “renew a right spirit” within her. I know a man who turns to *Hamlet* when he needs to be straightened out in his thinking. The old custom of reading the scriptures regularly at bedtime is a good one. It serves as an end-of-the-day compass for the soul.

The term *environment* covers a wide area, but if these dominant influences in our lives are good, we have a good environment no matter what our definition of the word. And if our environment is genuinely good, we are likely to love good. In that case we do not “tolerate” evil well. We find ourselves allergic to the thought of immorality, and we may break out into a sort of mental rash whenever we’re introduced to evil—chocolate coated as

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Teach Your CHILDREN

BY

Eldred G. Smith

PATRIARCH TO THE CHURCH

*Address delivered at the Saturday
afternoon session of the 119th
semi-annual general conference
October 2, 1948,
in the Tabernacle*

WHILE I stand before you, my brothers and sisters, I sense my weakness, and ask, with humility, for your faith and prayers in my behalf. I am indeed grateful to the Lord for his many blessings to me, the greatest, of course, being the gospel and the knowledge of its divinity. The most cherished blessing of the gospel is the opportunity it gives us to continue throughout all eternity the family ties made on earth. Can there be anything greater or more far-reaching? Is there any greater joy that can come than that which comes from unselfish love for others, the love of a good wife and husband, united together in holy matrimony, the love for our children? Is there anything which makes a man feel more like bursting his shirt buttons off in pride and happiness than the first time he picks up his own child; or brings the mother more sheer joy than when her first child is placed in her arms?

Yet too many of us are willing to give up all these joys of family ties when death comes, and come it will, to separate us. If we do not obey God's laws of celestial marriage, we cannot hope to continue as a family unit with father, mother, children, grandchildren, and so on down the line. Death is a sad enough separation at best, even when we know it is only for a short time, but to have no certainty of a future union, that would be darkness indeed.

God has been so kind to us he has given us the wonderful promise of eternal progression in our family units, if we will but obey his laws; yet it is constantly being brought to my attention that many members of the Church are not taking full advantage of their blessings.

TEMPLE MARRIAGE is an ideal which should be upheld in our homes from earliest infancy. Don't think that a child is too young to understand. You would be surprised at his comprehension. A small seven-year-old boy was being teased at school one day; his friends were saying that a certain little girl was his sweetheart. The little boy's answer was, "Oh, she couldn't be my sweetheart; she isn't even a Mormon." Truly, train a child in the way he should go, and when he is old, he will not depart from it.

We have had too many cases in the Church (and if we have had one, that is too many), where the parents have been active in Church work and thought that as a result of their Church activities, the Lord would take care of their children for them. We too often forget that our children have to be taught the gospel, as well as anyone else. It is as much our responsibility, as parents, to teach the gospel to our children as it is to live it ourselves. We

must not take it for granted that because they attend Sunday School, Primary, and M.I.A., our responsibility is ended. It isn't; it is only begun. It is in the home that the real training is given. From infancy on, we exert an influence which will direct our children's lives. We mustn't be too busy to answer questions or explain the principles of the gospel. When the child asks, is the time to answer, or promise a time when we will answer and then keep our promise.

I have fond memories of the home of my youth, where many times, many evenings, we have gathered together



—Photograph by Elizabeth R. Hibbs

around the fireplace after dinner and studied the scriptures. We have taken turns reading to each other, and there we learned many of the principles of the gospel and doctrines which have helped us as a family; and I think my brothers and sisters can say the same, as their experiences, with mine, have helped us in our paths of life to stay true to the gospel, regardless of what may have come to us.

Our children are entitled to our missionary efforts more than anyone else in the world. They aren't born with a knowledge of the gospel, just because we are good Latter-day Saints. In section 68, verse 28, of the Doctrine and Covenants the Lord says:

And they [parents] shall also teach their children to pray, and to walk uprightly before the Lord.

Parents, this is your responsibility, not that of the Sunday School or the M.I.A. They are willing to help, but it is you who shall have to answer. I

have had several young men say to me, "My parents never taught any of their children the laws of chastity," and their parents were members of the Church. As parents, would you like to have that to answer for? Scarcely a day passes that I do not have someone come to see me who is having family trouble. The situations vary, but they are all very real. They usually have one situation in common: they are not married in the temple, and they do not provide adequate teaching for the children. Perhaps the fault is not all theirs. Perhaps they in turn did not learn from their parents, but they are suffering for the need of the blessings of the Lord, and their children are suffering.

THERE are some Latter-day Saints who are successful in converting their companions after marriage. Don't expect this to happen to you. In most of these cases those concerned are married before they know or understand the laws of temple marriage. Teach your children that if they do not love enough to be married for eternity, they should not be married at all. After one is given the knowledge of temple marriage, so that he knows how the Lord intended marriage to be, and then in spite of that knowledge he deliberately does contrary, it is like closing the door in the Lord's face and saying, "I don't need your help; I'll get along without you." We can't afford to try to get along without the Lord's help.

No wonder the divorce rate is much lower for those who are married for time and eternity than for those who have only a civil or ordinary church wedding. The Lord will help them to overcome their differences, if they will let him. If we understood more fully the significance of celestial marriage, there would be no such thing as divorce among our people.

In the Doctrine and Covenants, the Lord makes the following promise:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions,

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THE IMPROVEMENT ERA

"and ye shall bear RECORD"

By Marion G. Romney ASSISTANT TO THE COUNCIL OF THE TWELVE

Address delivered at the Saturday morning session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

I WOULD like to ask each of you to offer a silent prayer on your own behalf that while I speak you may enjoy the spirit of the Holy Ghost and that I, too, may enjoy it, that we may thereby all be edified.

Like some of the other brethren, I have just returned from visiting one of the missions, the Canadian Mission. President Eyre, with the able support of his good wife, is doing a good work. While there, I was impressed as I think one might be who was watching a great experiment, an experiment in which it was being determined what the power of the gospel of Jesus Christ can do to the changing of the lives of men and women. The experiences of that visit are still upon my mind.

I was reminded of some of the events which took place there during the early rise of this kingdom in these latter-days. The Prophet Joseph Smith, with Sidney Rigdon, was in Brantford, Ontario, in 1833. They went there following receipt of the revelation we know as the one hundredth section of the Doctrine and Covenants, in which the Lord had shown unto them great mercy and consideration in advising them that their families were well. They had been separated from their families for some time and were concerned about them.

While in Canada, they experienced the fulfillment of the promise the Lord made in that revelation, that an effectual door would be opened for them in the land roundabout. At Mount Pleasant and Brantford, some sixteen or eighteen people joined the Church. The promise that the Holy Ghost would bear record of the truthfulness of what the brethren said was there fulfilled. Of one meeting the Prophet said:

Elder Rigdon preached to a large congregation . . . and I bore record while the Lord gave his spirit in a remarkable manner.

Toward the people the Prophet evidenced the same kind feelings that the Lord had shown to him and Sidney Rigdon. Of them he makes entries in his journal, such as, "The people were very tender and inquiring." And again, "O God, seal our testimony to their hearts."

You are all acquainted with the fact that in 1836 Parley P. Pratt went to Canada following a great prophecy uttered by Heber C. Kimball, in which

Parley P. Pratt was instructed to go to Toronto. He was told that he would there find people waiting for him who would receive the gospel, and that from there the gospel would spread into England where a great work would be done. You know how he found President John Taylor, the Fieldings, and others, and how from correspondence that went out from that place the ground was laid for the opening of the great British Mission.

In August of the next year, 1837, the Prophet Joseph Smith with Sidney Rigdon and Thomas B. Marsh, then president of the Twelve Apostles, visited Toronto. Riding in a carriage and holding evening meetings by candlelight, they visited the churches. Elder Taylor accompanied them. "This was as great a treat to me as I ever enjoyed," he said. "I had daily opportunity of conversing with them, of listening to their instructions, and in participating in the rich stores of intelligence that flowed continually from the Prophet Joseph."

As we traveled through the mission,

the Prophet Joseph Smith. Their eyes would fill with tears as they expressed their appreciation to their Heavenly Father, to you their parents, and to others of their loved ones, who are making it possible for them to fulfill their missions.

It was inspiring to see these young missionaries—who a few months ago were, to a large extent, irresponsible, carefree boys and girls—watching the doors of the meetinghouses as the time for meeting approached. As their contacts arrived, they gathered them together, shepherded them to seats near the front, and proudly and tenderly sat down in the midst of them.

At the conferences there were in attendance in every one of the general meetings from seven to twenty non-member friends of the missionaries who were interested in the gospel. Some of them came as far as three hundred miles to attend the meeting—of course, some of the Saints came much longer distances—and they all said it was worth it. As the gospel has affected the lives of the missionaries in this great



Visitors on Temple Square being conducted through the grounds by a guide, Alfred M. Durham

it seemed to me that the spirit which accompanied these early brethren in their missionary labors was still to be found among the people in that goodly land.

We could feel it among the missionaries as we shook hands with them and conversed with them and heard them make their reports. The power of the gospel operating upon them is effecting a marvelous transformation in their lives. In the missionary meetings they bore eloquent testimony of the truthfulness of the gospel of Jesus Christ and of its restoration through

work, so has it affected the lives of the members and the investigators. When they truly accept the gospel of Jesus Christ, they have a completely new outlook on life.

After the meetings they are loath to leave the premises. They stand around for a long time. Of course that is characteristic of all Latter-day Saint gatherings. Speaking to one of the non-members after he had been there an hour, he said to me: "Well, since the meeting I have shaken hands with that young missionary over there four times."

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Be Builders, not Wreckers

By Thomas E. McKay ASSISTANT TO THE COUNCIL OF THE TWELVE

PRESIDENT SMITH, President Clark, President McKay, and President Richards, and brethren and sisters, may I join with some of the other speakers who have preceded me in expressing sincere appreciation for my membership in the Church and for the gospel of Jesus Christ as revealed to the Prophet Joseph Smith in our day. I am especially thankful for the gospel because of the many opportunities it has given me and is giving me to work. I think work is one of the greatest blessings a kind Heavenly Father can bestow upon his children.

I quote the following lines about work, signed "Author unknown." It starts out by asking the question, "Who am I?"

WHO AM I?

I am the foundation of all prosperity.
I am that from which all blessings flow.
Everything that is of value in this world springs from me.

I am the salt that gives life its savor.
I am the sole support of the poor.
And the rich who think they can do without me live futile lives—fill premature graves.

I have made America.
I have built her matchless industries, laid her inconvertible railroads, created her citizens, and reared her skyscrapers.

I am the friend of every worthy youth.
If he makes my acquaintance when he is young and keeps me by his side throughout his life, I can do more for him than the richest parent.

I keep bodies clean and fit, minds alert; and when neglected, both bodies and minds grow fat and sluggish.

I am even the parent of genius itself.
I am represented by every paper that flies from the press, in every loaf of bread that springs from the oven, in every train that crosses the continent, and in every ship that steams the ocean.

Fools hate me; wise men love me.
The man who keeps his hand in mine through life never dies—because that which he has created with my help lives on after he is gone.

The man who shirks me and scorns my aid, never lives—Never really lives, even though he may continue to breathe.

Who am I? What am I?

I am WORK!

—Author Unknown

I AM especially grateful for the great organization of our Church, an organization that gives every person, who desires, an opportunity for work. Even the members are supposed to be missionaries and set the proper example. "A clean life is the greatest sermon in the world."

I am indebted for the following figures, showing how the organization works, to the general committee on statistics of the Church of whom Dr. Wadsoe is the chairman.

Address delivered at the Saturday morning session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

Speaking first of the ward units:

	Total
Offices to be filled from ward membership (average ward membership 665)	257
Number of wards and dependent branches in stakes	1,419
Offices by stakes (average stake membership 5,300)	256
Number of stakes	172
Estimated offices in missions including missionaries	60,000
General Church officers (including general boards and mission presidencies)	400
Total Church offices to be filled	469,115

There is no other organization in the world comparable to the organization in our Church. Then think of the priesthood officers and the priesthood members, all of whom have special assignments.

	Quorum	Members
High Priests	172	30,451
Seventies	332	20,675
Elders	1,001	95,204
	1,505	146,330
Priests (under 21)	11,821	
(over 21)	20,011	1,263
Teachers (under 21)	15,455	
(over 21)	15,422	1,296
Deacons (under 21)	26,162	
(over 21)	15,478	2,168
Total Aaronic Priesthood in Stakes	4,727	104,349
Aaronic Priesthood in missions		17,296
Total Aaronic Priesthood membership*		121,645
Total all priesthood		267,975

All these officers and teachers have an opportunity to work. Some may think, "Oh, it doesn't matter if I don't keep the Word of Wisdom or am only a part tithepayer. I'm only a deacon, or I'm only an elder, or a counselor in

*In this computation, the approximately ten percent of transient Church members has been added only to the Melchizedek Priesthood figures. If a similar ten percent were added to the Aaronic Priesthood figures the Aaronic Priesthood membership would total 133,810, giving a total priesthood membership of 280,140.



an organization; if I were a bishop or a president of a stake, I'd keep the Word of Wisdom. I wouldn't break the Sabbath day, but I'm only a ward teacher." Only a ward teacher! There is no greater calling, brethren, in the Church, than that of a ward teacher. If the ward teachers realized what an opportunity that is and if they were doing their duty, we wouldn't have the condition exist that Brother Ivins referred to in his splendid talk yesterday. The bishop would know through these ward teachers if any of the children in his ward was over nine years of age and not baptized, or needed shoes before they could enter school. He would know if the ward teachers were doing their duty, where our boys are who are in the service at this time, and when they changed their address. They could always get such information from the mothers in the homes they visit. It doesn't matter, brethren and sisters, so much what the position is. It is how we fill that position. We are given a job to do. It may be the only position that we have to show our Father in heaven that we can make good, that he can depend upon us.

I am very grateful for the opportunity that I have in visiting the stakes and the missions. I wish to endorse what Brother Clifford Young said yesterday with reference to our mission presidents and missionaries—the fine

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THE IMPROVEMENT ERA

Meeting the CHALLENGE

By Clifford E. Young ASSISTANT TO THE COUNCIL OF THE TWELVE



Claudius Bowman, president, Juarez Stake; Elbert R. Curtis, general superintendent M.I.A.; Max Zimmer, German language expert.

I APPROACH this task, my brothers and sisters, with a good deal of misgiving, and I trust I may have an interest in your faith and prayers the few minutes that I occupy. It seems to me we have had thus far an unusual outpouring of the holy Spirit. The counsel and advice that we have received and the fundamental teachings that have been given certainly should give us cause for serious reflection, and we should go to our homes encouraged in the thought that we are engaged in the work of the Lord.

Some time ago I was reading of the laying of the cable from England to India, which, it is said cost so much effort and sacrifice and heartache because of the encountering of so many obstacles and difficulties incident to the frequent breaking of the cable. Finally it was completed and to commemorate this great achievement a celebration was held in London. John Ruskin was asked to speak, and in the course of his remarks he is said to have made this striking observation:

I am not concerned about the mechanics of this which we are here celebrating; the all-important thing is the message that will be transmitted over this cable.

As I thought of that and applied it to the stirring messages we have thus far received in this conference, the message of eternal truth, I thought that after all it is the message that is giving this work its great vitality.

Since our last conference it has been my great privilege to visit and tour two of our missions. This has brought me in close contact, not only with the mission presidents but with the missionaries themselves, and I have been tremendously impressed with the integrity of our missionary service, with the young boys and girls who are called to this activity of the Church. I thought, where could one find its equal? Here we have a cross section of our youth, boys and girls who are not called because of their scholastic training; they have not been trained in the refinement of the ministry, nor have they had seminary training, as this is understood outside of our Church. They are called from the farms, the workshops, and from the schools; called to a service which is quite new to them, yet they enter into this new work with a spirit and energy which is most impressive and inspiring.

Back of all this, I repeat, is not their training but the great message of eternal truth which they have to give to the world. If one needed additional evidence of the ultimate destiny of this work, he need but reflect on the great missionary system of the Church to which President Smith has referred, and the splendid work being done by these missionaries. Few there are that fail, very few indeed. Most of them make good, and they come through with an abiding testimony of the divine mission of the Prophet Joseph, the divine mission of Jesus, our Savior, that he is the Christ, that God lives and hears and answers our prayers. It is one of the most heartening experiences of one's life to sit in a testimony meeting of these missionaries and feel the intensity of their spirit and faith, and their devotion to this work. It is the testimony we feel, these unseen things, these hidden assets, if we may so call them, that give such force to this work.

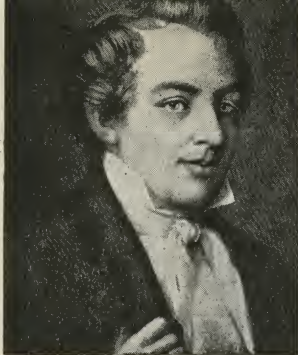
Then, too, I want to pay my humble tribute to these mission presidents and their wives. They, too, are called from all walks of life. They are asked to give up their vocations, many of them of a lucrative nature, and yet they never waver; nor do their wives. It is not an easy task to break those home ties that have been established perhaps for a quarter of a century or more and to leave home to go into the mission field to devote three or four years of one's time and service to this great work. Yet these men and wom-

Address delivered at the Friday afternoon session of the 119th semi-annual general conference October 1, 1948, in the Tabernacle

en do just that, and it is certainly gratifying to note the lovely spirit they have, the interest they take in your boys and girls, the personal interviews they have with them, the help they give them. Some of the boys and girls come poorly prepared for missionary service, and yet through the kindness and generosity of these splendid men and women they are brought into life, not in unkindness, but in the spirit of love and sympathy and understanding, and they are thus able to adjust themselves, and they come through successfully. One young man that I have in mind, a man who comes from an excellent family, and thousands of them are so situated, a boy who gives great promise to his parents, had been in the mission field for twenty-three months. The school year was beginning. He had the opportunity to go to college, and when his mission president approached him to see if it would be helpful to him, knowing of his ambition to go to school, if he were released in the twenty-three months so that he could enter college, the boy replied, "No, I want to finish out my mission. That's the important thing to me." It is a lovely spirit, and this is reflected, my brethren and sisters, by these missionaries, these boys and girls of yours, and you may be proud of and grateful to the Lord, for them.

Now, there is another phase that has been touched on in this conference that I would like to speak about for a few minutes that involves, too, our young people. I had the privilege of attending a sacrament meeting in this city during the summer vacation. To attend this meeting I came up from my home in Utah County with my daughter, and as we were riding along Sunday afternoon we passed a ball park. Two games were being played, one in one end and the other in the other end of the park, and there were hundreds of people there and a large number of boys and girls witnessing these games. My daughter remarked: "Dad, just what harm is there to these boys and girls in watching this sport? Isn't there a rather wholesome influence about it? They're doing no harm here Sunday afternoon; aren't they better here than they would be some other places?" I was rather challenged. These questions are always a challenge. I didn't say anything. We rode along.

(Concluded on page 766)



THE PROPHET JOSEPH SMITH

Joseph Smith

By Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday afternoon session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle

LIKE all great movements in history, the rise of Mormonism has been interpreted in various ways. When we think of its importance in the preparation of our modern habit of mind, we must class it with the greatest epochs of advancement in human history. Great epochs have always had a prime mover, a man with enlightened soul. So it is with Mormonism. Human society contains in itself the causes of development in everything except the higher religious and moral truths, and the real facts of our future life. To the divine help, the life of Joseph Smith was confined; to the bringing of that higher truth and moral light which could not be developed except by some divine message from heaven. He brought to light the nature of God, man's immortality, and the highest elements of moral character. The things which he taught are destined to be recognized as the most enlightened teachings for the world since Jesus Christ gave his gospel to mankind. The power of his teachings is gradually rising to shape the destiny of the human race. As a boy he bore witness to the nations of the earth of the need of a light which is not of man.

Itinerant preachers of the frontier came to the parental cabin with tracts on the subject of religion. These preachers were the representatives of the denominations of America, particularly the Protestant faiths. The divisions of Christendom were the most conspicuous reproach and chief cause of the inefficiency of Christianity. "They presented a moral affront to the enterprise inaugurated by Jesus Christ and constituted the outstanding limitation of its progress in the world." Mr. Herbert L. Willett in a recent article in the magazine, *Christendom*, says:

As truly as war is an anachronism and as scandal to civilization the divided state of the Church is an affront to Christianity.

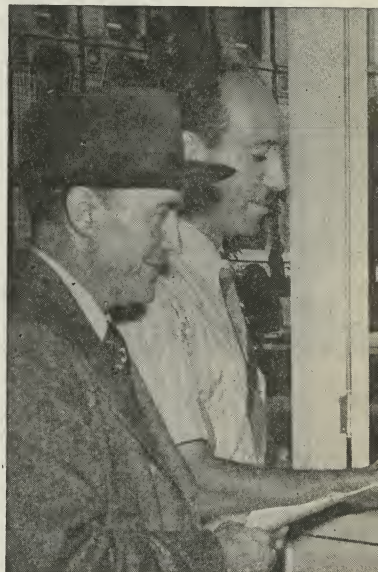
"Divide and conquer," was the counsel which Milton put into the mouth of Satan in the assembly of the rebel angels.

IN the history of mankind down to the time of Christ, there have been dispensations of the gospel of Christ. Adam, the father of the human race, had the gospel. His descendants were knowing men, men with a knowledge of God. Between God and the earth was man, created in the image of God. The description is exalted. The greatness of man came by his knowledge that he was closely related to his Creator, and he felt the divine creative presence. He knew his Creator, he listened to him, he obeyed him, he loved him. In a phrase written long after by the Psalmist, man was made "a little lower than the angels, and hast crowned him with glory and honour." (Psalm 8:5.) From Adam's time to the present, we may know this truth: "No religion made by man can do for men that which must be done."

One modern writer, Maurice Maeterlinck, writes in his book, *The Great Secret*: "What we read in the ancient archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers, and even so these are not in their original form. The more ancient the texts, the purer, the more awe-inspiring the doctrines which they reveal."

The facts of the Prophet's life are many. His teachings are reduced to writing in one of the marvelous books of the age in which we live: The Doctrine and Covenants. We may contrast this fact with the influence of other men upon the world, for there have been teachers whose influence never will die. Socrates became a moral force for mankind throughout the ages. Plato, his disciple, was second to none as a great teacher. He wrote copiously and elaborately. Possibly no one has ever surpassed him in the art of writing and thinking. Then came Aristotle, who wrote on science and philosophy. The force of the Greek mind of ages ago still lives. All of these masters were morally and intellectually great. Joseph Smith stands out as the revealer of God's eternal principles that show above all writers in this age the divinity of man; the doctrine of eternal progression; the true meaning of salvation; the divine love which man must have toward all other men; the purifying of the soul before God.

His teachings are not the result of mere intellectual attainments. It was not human genius that made him what he was. It is not enough for man to think wisely and well. The power of his teachings has arisen from the words that God spoke to him. The secret of his power lay in the truth that man is



a divine creation and can understand the divine word if one's life is tuned to the noblest feeling with his God. The men who accepted the revealed gospel, who were given the priesthood, helped to inaugurate a new period in the history of the human race.

THE supreme test of religion is revelation. No religion can be persuasive and convincing that does not rely upon and embody an authentic principle of revelation. Religion as a purely human product, valuable as it might be to human progress, has not the inner vigor to maintain a place of commanding power. *Religion requires revelation.* All truth is revealed not less so because it is discovered.

The most complete carrier of revelation can be no other or less than a chosen personality. This is the Christ.

(Continued on page 747)

THE IMPROVEMENT ERA

I DESIRE your faith and prayers, my brothers and sisters, for I feel terribly in need of them. There is nothing, I believe, that I appreciate more in all the world than my membership in the Church. It is the last thing I would ever want to lose, and I trust that with your aid and the aid that I can get from the Spirit of the Lord, I shall be able to carry on in a life of service unto the Church and unto my brethren and sisters. I want to thank all of you who are here who have been kind to me in the visits that I have made to your conferences. I realize that it is a burden many times upon you, and I appreciate it very, very

SERVICE... *Key to* HAPPINESS

Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Friday
afternoon session of the 119th
semi-annual general conference
October 1, 1948,
in the Tabernacle



much, just as Bishop Richards has expressed his appreciation.

The great value, I believe, that the Church has for us is the opportunity it gives us to serve, for, after all, the great benefits of life come from service. Generous, open-hearted, full service to our fellows, I believe, is the thing which brings us the greatest happiness. We can serve our families and gain happiness by it; we can serve our friends and gain happiness by it; but if we would be happy we must serve and serve generously, and I believe myself that the greatest happiness that comes to me from observing the standards of the Church and meeting my obligations to it is the spiritual values that I get out of that service. I would like to be able to say that I always serve for the sheer love of service. I don't know whether I can honestly say that or not, but I hope I can. I would like to suggest

that all of us who serve, serve for the same motive, out of sheer joy and love of service. I would that every man who accepts a responsibility in a priesthood quorum would accept it because of the opportunity for service which it offers him; not that he be a good deacon so he may be the president of his quorum. Not that he be a good priest that some day he may be made president of the elders' quorum. Not to be a good bishop, that when the stake is reorganized he may become the president of the stake, because if he serves with that motive, there is very likely to be a day of disappointment for him, but if he serves because he loves to, if he serves because he loves his fellows, then whether the other things come or not, he is never disappointed.

PEOPLE may not appreciate his service, always, but he will always have deep down in his heart a feeling that he has done his best, and that is the great satisfaction, I believe, that comes from it. That is the motive that prompts our young men and young women to accept calls for the mission field. We have heard this afternoon of the great numbers that are in the mission field, preaching the gospel, trying to tell the world that after all there has come back to the earth a true testimony as to the personality of the God we worship and his Son Jesus Christ. We believe that through that testimony, through the acceptance of that testimony and the adherence to the standards and the requirements that the Church offers its members, that there is guaranteed to us a future, even after this life, of exaltation in the presence of our Heavenly Father, the boon that is greater than any earthly blessing that we may enjoy. We feel duty bound, because we have that privilege,

to carry it to other people and to offer it to them. That is service in its high sense. The other day when I asked a young man who wants to go on a mission why he wants to go, he said it was because he had always grown up with the idea that he would like to go out and serve the Church in that capacity. Another young man whom I asked why he wanted to go, said that while he was in the service of his country he gained a fervent testimony as to the truth of the gospel, but he saw the woeful lack of that testimony in the lives of his associates, and he wanted an opportunity to go out and teach repent-

ance to the people of the world. That is service of a high degree and a high quality. Service is the great blessing, I believe, that we get from it all.

Loyalty to the Church demands that we render that service to it, whether it be a financial obligation of which we have just heard or whether it be a spiritual calling, for we do distinguish in our minds usually between the temporal and the spiritual. The Church asks that service of us, and loyalty to the Church demands that we give it.

Now in the giving we sometimes miss our opportunities, and I wonder if you would allow me to call your attention this afternoon, for just a moment, to a field for missionary work that is not always emphasized but which seems to be always with us, and to me is a very, very important field. I have called the attention of the various officers of the stakes I have visited this year to this, but there are many of you here whom I shall not have the opportunity to visit and whose attention I wish to call to it.

THE other day in visiting a stake, a stake within this valley, I discovered that there are within that stake two hundred and fifty men, more than twenty-one years of age who have never been sufficiently interested in the priesthood to be ordained to any office in it. I wonder who they are. I wonder why they are. I wonder if they are in that position because some of us, who have undertaken the responsibility

of guiding our quorums, have been negligent or at least have overlooked a responsibility and an opportunity. Now those men, in most cases I believe, are men who have been born in the Church. They represent the same fine qualities as to their heritage that the active members do, but for some reason they were never brought into service and have never been ordained.

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SOMEHOW or other, this task never seems to become any easier. In fact at times I feel that it becomes more difficult, and I earnestly hope that you will sustain me with your thoughts and prayers and that my Father in heaven will give me utterance.

I was struck by a thought that Dr. Merrill presented in the opening paragraphs of his talk, that the testimony of one informed witness is worth infinitely more than the testimony of many who don't know. I have often made the observation that an idiotic opinion multiplied by fifty million is still an idiotic opinion. Sometimes our children endeavor to induce us to give them permission to do things we know they shouldn't do, with the well-worn phrase that "everybody is doing them."

But no matter what everybody does, an error is still an error even though it is multiplied millions of times. So is an evil, and it doesn't matter how popular or how glamorous or how universal evils become, they are still evils. Some evils have been made very glamorous, very appealing and very popular, but we must be aware of the fact that they are still what they are, regardless of who partakes of them or what they are called, or what appearance they assume. History has proved many times over that the opinion of one man who knows and who knows that he knows, the opinion of one man who has the truth and proclaims it, is much more important than the opinions of many millions who don't know.

I can't look at this audience this morning without thinking of another audience that gathered on Temple Square a hundred years ago. It is one hundred years this month since the first general conference was held on Temple Square. A bowery was built here in 1847. A special conference was held in that year, in August, I believe, and the two general conferences following that one, one on Christmas day, 1847, and one in April 1848, were held back in Kanesville, Iowa. The first general conference of the Church on this square was one hundred years ago now, and what has happened since then, here and elsewhere, is almost beyond belief.

The picture of those people comes before us—men and women who faced the harsh realities of physical existence, who had been, that summer and that spring, through the ordeal of seeing their crops threatened by complete destruction, and many of whom had witnessed the deliverance through their Father in heaven by the episode of the seagulls, which is now immortalized in stone on this block.

With what little they had, ragged, I am sure, many of them, and worn and weary, nevertheless they contin-

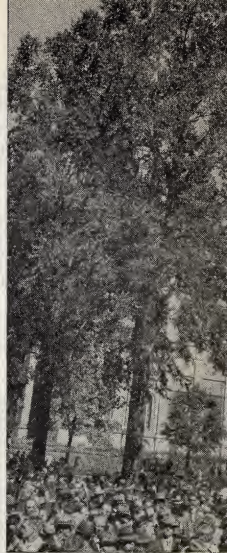
Some PROBLEMS and PRINCIPLES

BY

Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Saturday morning session of the 119th semi-annual general conference October 2, 1948, in the Tabernacle



ued to consult their convictions rather than their convenience, and the fact that they did so accounts for what we have here today, physically and tangibly, as well as the greater spiritual and intangible values that have so blessed our lives and the lives of our children. May God bless their memories and help us to be worthy of the heritage they gave us.

This square has since become one of the most visited and most talked-of ten acres in the world, I am sure. President Smith told you yesterday that we had had more than eight hundred forty thousand visitors up to this time this year. About a million people a year are coming here currently, a little more or less. There are still many people who come here from all parts of the country who remember and who speak

"This square has become one of the most talked-of ten acres in the world."

in decades gone by, when they met such men as Joseph Peery who so greatly influenced what went on, on this block, for so many years.

But we are facing new circumstances so far as the operation of this square is concerned. It was only fifteen years ago, in 1933, that there were about one hundred thousand people who visited this place, and I rather think that that figure might have included the general conference visitors. We have about ten times that number now, excluding general conference visitors. It was only three years ago, 1945, that we had about a third as many people come here as we have now, three hundred seventy-seven thousand in 1945. You can see that we are facing new problems of organization and administration, and if the activities on these grounds continue to multiply in the next ten or fifteen years

as they have in the past, these ten acres literally will not accommodate them.

We have some seventy-five guides functioning now on these grounds, faithful men and women who take time from their businesses and their professions and their homes at a moment's notice to come here and render such service as is needed. We have about eight lawyers, three or four doctors, and many successful businessmen, who leave their clients, their patients, and their customers waiting in their offices while they come here to conduct strangers about these grounds. There are many times when we have five or six groups moving on the grounds at once, and if one building is tied up, it means that there are many times when we have no place to take these people who come. They come at their convenience, not at ours, and we have to take care of them when they come or see them at all.

These grounds are open about fourteen hours a day at the present time, and they are open almost every day of the year, seven days a week. The only day we have been closed in my experience here is Christmas Day, and I am sure we could have conducted some people about the grounds even on that day. This is our window to the world, and I want to express my appreciation to the Presiding Bishopric for their most helpful and sympathetic cooperation in maintaining the personnel and the physical appearance of these grounds, and to the First Presidency, President Smith and President Clark and President McKay, in helping us to get the help we need and in helping us with many of our problems and in acquiring the physical

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THE IMPROVEMENT ERA



Know What Is RIGHT

By Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Sunday
morning session of the 119th
semi-annual general confer-
ence October 3, 1948,
in the Tabernacle

IT is a blessing to have such a fine demonstration as was just now given by the choir and their leader. When a man is left without accompaniment, it is important that he does get the right pitch, and then how glorious it is for one to feel when one starts to do his best, there comes the strength of a great organ.

I do humbly pray that the Lord will be with me and bless me.

I recently had the pleasure of filling a number of assignments in the East, and I am deeply impressed with one or two simple, yet I feel, great needs. I feel sincerely that among us, as well as among other people we need greater understanding and love of all people.

I once had the privilege of filling an assignment with President Anthony W. Ivins. One of the things that was on the itinerary was a special meeting with a brother who had been in error. When we arrived at our destination, we sat with the president of the stake. President Ivins began to talk and said: "You know, I was coming here, some time ago, and I had an automobile accident and 'Charlie' was the man that stopped to help. Many other cars went by, but he was the man that stopped and stayed with me until my car was running again. Do you remember when that fire broke out down in the valley? The first man there was Charlie, and I remember he was the last man to leave. And a few days later when they started subscriptions to help build that home, I noticed that Charlie was on the top of the list."

The president of the stake now broke in and said: "Say, President Ivins, do you want us to consider this man's conduct?"

"Well, what do you think about it?"

No more was said, but that after-

noon in the congregation of the Saints there Charlie was sitting. What a lovely thing really to have understanding and a love of people.

I want to say a word about the Russian people. I had the good fortune when I was studying in Berlin to live for about a year with a young Russian. He was a great fellow. I did not understand him at first, but he came home one day, and in his enthusiasm he grabbed me and said: "Well, let's go up town. I sold a painting today for four hundred marks."

And we went. When we came back, he placed on the table what remained of his money, and he said: "I want to share this with you."

I think of Tolstoy, a great Russian, who paid one of the loveliest compliments to the life of Christ and his teachings that I have ever read.

I WAS never so deeply impressed in the great temperance movement as when I heard in Berlin, one night, Gorky's great play, *Nights' Lodging*, an appeal for temperance. And let me say one word about this play, for it was so great in its simplicity.

The scene was an inn. People were waiting for the coming of a great personality. Finally he arrived, and they applauded him and applauded him and asked him to stand and give them a message. He seemingly had done this many times, at the inn, and he sprang upon the table. He had been drinking, but he started out with his lines. His eloquence was impressive; then, all at once the actor's mind seemed to go; his memory was gone. And all that was done to tell the story was that from his pocket a flask fell and broke upon the floor. Three bells tolled, and the play was over.

I think of Shostakovich, a young Russian in Petrograd, (now Leningrad). When the enemy came, he bravely fought, and after it was over he wrote his great Seventh Symphony which many of the world's critics have said is one of the greatest

realistic movements in all the world. I stood with thousands of young men in southern California, a few years ago, out in the desert when the Los Angeles Symphony Orchestra played this great symphony. It so thrilled these young men that many climbed up telephone poles that they might see the orchestra, and thousands stood for an hour and fifteen minutes with rapt attention to hear this great music.

Yes, these are voices of the Russian people. I agree that in the Kremlin there are unworthy men to represent them. The papers flood us with the story, but some day out on the plains of the Ukraine, way back in Siberia, our men shall be knocking at doors and bringing the gospel of Jesus Christ.

A moment ago I shook hands with Elder Anastasiou, one of our faithful members, a Russian by birth. We must differentiate between the present leaders and the people. We must love all peoples. That is one of the high purposes of the priesthood of God and the message of our Church as our people go into the world to preach the word of God.

I wish to make one other appeal. May

God bless us that we may ever know the right and courageously stand for it. One personal application of this principle! I had the pleasure of setting apart a member of the presidency of the Texas-Louisiana Mission. After the ordinance was performed, I asked the brethren if they had something they would like to say, and one of the men, one of the leaders in that mission, said: "One day I sat in a barber shop chair, waiting. The barber took a towel as was his custom and threw it over my face. I reached to straighten it. I felt the cigars in my pocket. I had been seriously thinking about what I had heard about the gospel of Jesus Christ and that moment there flooded through my soul the spirit of courage, and I said: 'Let this be the day.' And he smoked no more. To know what is right and courageously stand for it, this is our opportunity."

I met just last week, in New York, a splendid Christian gentleman whom I have known through the years. He has spoken in this Tabernacle, Dan Poling. He is just home from the great conference of religious leaders at Amsterdam, Holland. He said:

"You know, Kirkham, to summarize that whole thing, there are two words that stand out, as I have also visited Berlin and other places of Europe. These two words are 'courage' and 'calm.'"

I have thought a great deal about that, 'courage' and 'calm.'

"Probably the outstanding address," said Dan Poling, "that was made at that conference was by John Foster Dulles, adviser to Secretary Marshall, now in Paris."

Let me read you just a few words of Dulles as reported by Dan Poling, as given to the religious leaders of the world:

(Concluded on page 756)

G O D

THE ETERNAL FATHER

BY

Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

MY dear brethren and sisters, it is a real inspiration to look into the faces of so many people as are assembled in this vast congregation. I do humbly pray that the Spirit of God will attend me in the few remarks that I make on this occasion. It is my desire this morning, with the help of the Lord, to say a few words which will supplement the beautiful talk just given by President George F. Richards.

It is my sincere desire to bear my testimony and say a few words regarding the Latter-day Saints' concept of God the Eternal Father, whom we as members of the true Church of Jesus Christ so devotedly, humbly, and prayerfully worship.

Shortly before his death, the Prophet Joseph Smith stated that:

It is the first principle of the gospel to know for a certainty the character of God. (*Teachings of the Prophet Joseph Smith*, p. 345.)

We read in the gospel of John (and a similar statement is recorded in modern revelation) that:

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3; see D. & C. 132:24.)

From these statements made by holy men through divine revelation, we find that the concept of God that a people have is very important in helping to determine the type of life that they live. History affirms that when any group of people have had as their belief the concept that God was a God of love, charity, and kindness; in other words, when they have accepted God as a divine being possessing all of the characteristics of goodness in an infinite portion, those people have tried to emulate in their lives that type of Deity. On the other hand, when a group of people have believed that the Eternal Father was a God of caprice, a God who is unjust and prone to play favoritism, we find that those people have resorted to very low forms and modes of worship, such as human sacrifice. In fact, their moral behavior was on the same plane as their concept of God.

As I occupy this position this morning, I realize that it will be absolutely impossible for me to explain very accurately the Latter-day Saints' concept of the personality of God the Eternal Father, because he is an infinite being with infinite characteristics and attributes while I am merely a finite man. It is impossible for the finite to understand and fully comprehend the infinite; and yet I would like to say a few words, as I have already indicated, to supplement what President George F. Richards has so masterfully explained regarding Elohim—the Eternal Father.

WE believe that God is a personal being. By a personal being, we mean that he is a man—an exalted man. Approximately one hundred years ago, soon after Lorenzo Snow became a member of the true Church of Jesus Christ, he formulated a remarkable couplet which has since that time become famous. He said: "As man is, God once was; as God is, man may become." (Lorenzo Snow, *The Millen-*

"As man is,
God once was; as
God is, man may
become."

—LORENZO SNOW

nial Star 54:404.) Time and time again during the period of the restoration of the gospel of Jesus Christ to the Prophet Joseph Smith, various evidences were given to him sustaining, amplifying, and explaining the personality of God. If time would permit, many excellent quotations could be cited from the Doctrine and Covenants which would help to describe the personality of our Eternal Father. How-

Address delivered at the Friday morning session of the
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ever, I would like on this occasion to quote a statement taken from a great sermon which was given by the Prophet Joseph shortly before his death. This quotation is a continuation of the statement I have already quoted from the Prophet. To use his exact words:

It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another,

and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did.

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth. . . .

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instructions from, and walked, talked and conversed with him, as one man talks and communes with another. (*Teachings of the Prophet Joseph Smith*, pp. 345-346.)

I would like to discuss with you for a moment or two the doctrine of what kind of man God is at the present time. He is an exalted, glorified, celestialized man, but actually and literally a personal being. By this description I mean that his body is eternal, being composed of spiritual matter which cannot decay, age, nor deteriorate. Furthermore, Elohim, or the Eternal Father, is a being brighter than the noonday sun. From that Divine Personage radiates light, light with the characteristic of excessive brilliance.

I BELIEVE that in order best to define what I have in mind, we could with profit refer to that wonderful experience had by the Prophet Joseph Smith, known as the "First Vision," which was so beautifully explained a few moments ago by President George F. Richards. When the Prophet Joseph was engaged in deep prayer on that memorable spring morning in 1820, a pillar of light, as he explained, brighter than the noonday sun came down from heaven and fell upon him. In the midst of that light, Joseph saw two " . . . Personages whose brightness and glory defy all description," as far as their glory, radiance, and brilliance are concerned. (Pearl of Great Price, Joseph Smith, 2:17.)

The Boy-Prophet returned from the Sacred Grove that morning with more knowledge, yes, with a clearer concept in his mind regarding the personality of

God and the Godhead than had all the ministers in the world combined. And it would be no exaggeration to say that his knowledge of God, received through that divine manifestation, surpassed the understanding had at that time by all the people in the world combined. I feel deeply that it is a fact that one of the principal purposes that God the Eternal Father and his

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THE IMPROVEMENT ERA



"What Think Ye of CHRIST?"

BY

Bruce McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

Christ. Our mission is to bear record that he is the Son of the Living God and that he was crucified for the sins of the world; that salvation was, and is, and is to come, in and through his atoning blood; that by virtue of his atonement all men will be raised in immortality, and those who believe and obey the gospel law both in immortality and unto eternal life.

And the position which Joseph Smith holds in the scheme of things is that he is the chiefest witness of Christ that there has been in this world since the Son of God personally walked among men and bore record of himself saying, "I am the Son of God!"

WE believe, and I certify that Jesus Christ is the Firstborn Spirit Child of Elohim who is God, our Heavenly Father. We believe that while he lived in the pre-existent world, by virtue of his superior intelligence, progression, and obedience, he attained unto the station of a God. And he then became, under the Father, the Creator of this world and all things that are in it, as also the Creator of worlds without number.

We believe that he was the Jehovah of the Old Testament; that it was through him that God the Father dealt with all the ancient prophets, revealing his mind and his will and the plan of salvation to them.

Christ gave the gospel to the ancients beginning with Adam and going on down, dispensation after dispensation, until this present time. And everything that has been given in the gospel and everything that has been in any way connected with it has been designed for the express purpose of bearing record of Christ and certifying as to his divine mission.

From Adam to Moses and from Moses to Christ, God's prophets and priests offered sacrifices. Such were in the similitude of the sacrifice of the Only Begotten of the Father who was to come. When Moses lifted the serpent on the pole in ancient Israel and told the Israelites that those who would look would live when they were bitten by poisonous serpents, it was in similitude of the fact that the Son of God would be lifted up on the cross and that all who would look to him might live eternally.

Every ordinance of the gospel is

Address delivered at the Friday morning session of the 119th semi-annual general conference October 1, 1948, in the Tabernacle

designed to point and center the attention of men in Christ. We are baptized in similitude of his death, burial, and resurrection. We honor Sunday as the Sabbath because it was on that day when he arose from the grave, breaking the bands of death and becoming the first fruits of them that slept. The ancients honored the seventh day as one of rest and worship because it was on that day that he rested from his labors after working under the direction of his Father in the creation of this world. In fact, as Jacob says:

"... all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (II Nephi 11:4.)

Every prophet that there has been in the world has borne record that he is the Son of God, because in its very nature that is the chief calling of a prophet. The testimony of Jesus is synonymous with the spirit of prophecy.

WE believe that Christ was born into the world, literally and actually, in the most real and positive sense as the Son of God, the Eternal Father. He was born with that Being as his Father just as certainly and just as actually, just as literally and definitely as he was born with Mary as his mother. It was by virtue of that birth that he was able to say that no man took his life from him, that he had power to lay down his life and power to take it up again, and had been so commanded of his Father.

We believe that he came into the world with the express mission of dying upon the cross for the sins of the world; that he is actually, literally, and really the Redeemer of the world and the Savior of men; and that by the shedding of his blood he has offered to all men forgiveness of sins conditioned upon their repentance and obedience to the gospel plan.

Our revelations say that when he came into this life he received not of the fulness at the first, but that he continued from grace to grace—which, I take it, means from intelligence to

(Concluded on page 740)

THAT I may have your sustaining prayers and the Spirit of the Lord to be with me, as it has been with the brethren who have spoken this morning, is the desire of my heart.

Today we have heard President George F. Richards and President Milton R. Hunter talk to us about the nature and kind of being that God the Eternal Father is, and about our relationship to him. If he will sustain me I would like to bear you my witness and tell you what I understand to be the doctrine of this Church and kingdom with reference to his Beloved Son, Jesus Christ.

When Christ was among men, in one of his last conversations with the Pharisees, he asked: "... What think ye of Christ? whose son is he?" He received the answer, "The son of David." Thereupon he asked:

How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son? (Matt. 22:42-45.)

Because those Jews had lost the knowledge of God and of Christ, they were unable to answer. The world by wisdom knew not God. Like many devout people today they had inherited from their fathers lies, vanity, and things in which there was no profit. They did not know that God the Eternal Father was the Father of Christ, and that he was of the seed of David through Mary, his mother. People in that day needed, just as did the people in Joseph Smith's day, a new revelation of God and of the plan of salvation.

As I understand it, our mission to the world in this day, is to testify of Jesus

"We bear witness of Christ in the life that we live, by letting our light shine and by letting the gospel principles speak through us."

CONFERENCE opened in the usual way by singing and prayer, after which Elder N. V. Jones took the chair and proceeded. He was unanimously sustained as president of the Calcutta Branch, also the Authorities were sustained. Then the elders of the Calcutta Mission were appointed to take their several missions into different parts of the country. All necessary business pertaining to the Calcutta Mission being finished, Elder Jones asked Elder West if he wished to speak or had any business to do. Elder West then arose and said

On to the FAR EAST

From the Diary of Levi Savage, Jr.

PART II

that himself in connection with three other elders were appointed to go to Siam, but in consequence of no ships sailing from San Francisco to Siam we shipped for this place; thinking we could sail direct to Siam from here or go to Burma across the peninsula. But the war in Burma prevents us from going that way, and there is no ship sailing from here to Siam at this time of year, consequently our mind is not settled upon what we shall do. Conference adjourned to the 6th of October next, at this place. . . .

CALCUTTA, Sunday, May 1: Agreeable to appointment at 10 o'clock, the Saints met in the chapel and were addressed by Elder Jones. Only two hearers, besides the Saints, were present. At 6 o'clock p.m. the Saints met and partook of the sacrament and in the evening had preaching again. . . .

[Thursday, May 12]: A few days since the elders that were appointed to Siam were requested by their president, Elder C. W. West, to assemble by themselves to deliberate and if possible to decide upon some plan that would enable us to go to Siam or some other place. Accordingly Elders West, Luddington, Dewey, and myself met in a room convenient and the effect and decisions of our deliberations were:

that Elders West and Dewey should take sufficient money to pay their passage to Ceylon—for we had not enough money for all of our passages to any place—and proceed directly there. Elder Luddington and myself were to remain here until the way should open up for us to go to Burma, Siam, or to follow them to Ceylon.

I now, more forcefully than ever, feel the impropriety of our not stopping at Singapore. But we are here and must make the best of it that we can. . . . A few days since Elder West went to Chinsura (a place about twenty miles above) accom-

panied by Elders Woolley and Leonard who are appointed to labor there for the present. He has just returned accompanied by Elder Joseph Richards who, with Elder Willes (a few months past), went up the country; but meeting with little or no success has just returned leaving Elder Willes laboring about a thousand miles in the interior. . . .

Brother Meik's, Saturday, May 14: Today Elders West and Dewey secured their passage to Ceylon on the British steamer *Queen of the South* for 375 rupees. . . . We do not have enough to pay cabin passage for both so Bro. Dewey shipped as servant for Elder West which made the price of their passage just one-third less than it otherwise would have been. This reduces Elder Luddington and me to the small sum of \$25.

Brother Meik's, Saturday, May 15: This morning at half past 5 o'clock, Elders West and Dewey left for Ceylon.* Elder Luddington and myself accompanied them to the

*The Ceylon missionaries encountered much opposition, partly caused by the circulation of a large number of tracts from Europe containing misrepresentations. . . . At Galle the newspapers advised the people not to receive Mormon missionaries into their houses, lest they should become partakers of their evil deeds, which counsel was implicitly obeyed. . . . They visited high and low, priests and people, but they would neither open their doors for preaching, nor feed the missionaries.—Roberts, op. cit., p. 74.

river and saw them safe on board a Lighter whose decks were crowded with passengers and which was soon to proceed down the river with them to the steamer that they were to take passage on which lay at Diamond Harbor some 60 miles below this. We then returned to meeting at the chapel with Saints and remaining elders.

Brother Meik's, Wednesday, May 18: Today Elder Luddington and I made some few fruitless attempts to get a passage to Rangoon in Burma. Also continued our exertions to get passage to either Burma or Siam.

BROTHER MEIK'S, June 13: Elder Luddington and I continue our exertions to obtain a passage and after so long a time have secured one to Rangoon in Burma, on board the government steamship *Fire Queen*. Twenty-five dollars is all the money we both have, and this is only sufficient to pay for us the meanest kind of deck passage. But as this was our only chance and the probability was that we should be only 8 or 10 days, we concluded to put up with the inconvenience which we knew would be anything but agreeable.

Steamship *Fire Queen*, Wednesday, June 15: Having provided ourselves with a little provision such as was only adapted to our mode of travel, we went on board the steamer between sunset and dark accompanied by Brother Meik who soon after returned home.* As we were going on board I perceived that she was either very low built or sunk very low into the water by the weight of her cargo. As I stepped on board I was tolerably well convinced that she must be heavy laden. Her deck was crowded with boxes and luggage of different kinds, pile

upon pile, besides several large chicken coops well filled with ducks, hens, and pigs. A sheep pen on either side by the forecastle was crammed full of sheep. And others together with goats were either tied or running loose on the deck. Passengers with their luggage con-

*Brother Meik appears to be a convert. Perhaps by this time the missionaries from Zion had taken up their assignments and were in other parts of India. Says Roberts: "The Hindustanee missionaries exerted their labors throughout India, as the way opened; but finding the Hindustanees destitute of

tinued to be sent on board until 10 or 11 o'clock at night.

Soon after we got on board I heard an officer declare, with an oath, as he received a new order to take on more cargo, "They intend to sink her before she gets out of the river." This remark fully convinced me that I was not wrong concerning the amount of cargo she had in. We spread our mattresses on boxes and hen coops. Though in the open air, we enjoyed a comfortable night's rest, the weather being warm and fine.

Steamship Fire Queen, Thursday, June 16: The European passengers, amounting to nearly an hundred in number are now on board. A few of those who have taken deck passage, have secured at a dear rate the privilege of sleeping between decks, which place also is cram full. Early this morning, steam was raised, and we proceeded three miles down to a place called Garden Reach where more than an hundred natives, soldiers, and coolies were taken aboard, after which they hitched onto a large government sailing ship to tow her out to sea, and proceeded down the river. . . . About 10 o'clock one of the passengers, a European young man, who appeared in general good health was suddenly attacked with a fit of some kind, and in a very few minutes he

— honesty and integrity, inasmuch that when converted and baptized they would for a few pice join any other religion, and finding the Europeans so aristocratic that they were hardly approachable, they left the country after having traveled to all the principal [British army] stations in India. . . . In 1855, the mission in India. . . was closed by President Brigham Young calling upon the elders sent to that land to return home, bringing with them as many of their converts as had means for the journey."—*Ibid.*, pp. 72-73.

L.D.S. AIRBORNE DIVISION in Japan

By Madeline Himes
AMERICAN RED CROSS

JINMACHI, JAPAN, is not well known like Hiroshima. It is a tiny village in the Buddhist stronghold of northern Honshu, where the 11th Airborne Division's upland base for parachute and glider infantry trainees is located.

Pfc. Lewis Winter, son of Mr. and Mrs. R. W. Winter of Ogden, Utah, was in this division. Not quite 19, he was lonesome over

was a corpse. I was informed that he had been accustomed to drink freely of brandy. About 5 o'clock at night we anchored for the night, and the corpse of the deceased was taken on shore and buried at a place called Mud Point.

Steamship Fire Queen, Friday, June 17: Last night we were put to some inconvenience for sleeping. Every place on the deck sufficiently large for a man to stretch himself on was now occupied. Some were obliged to spend the night in a sitting position. The natives and trumphery so literally covered the deck that it is with difficulty that one can pass back and forth. Early this morning she got under way, and about 12 o'clock or a little after arrived at Sandheads Pilot Station where she discharged her pilots; cast off the ship she had in tow; and directed her course for Akyab, a small English military station in Burma.

Steamship Fire Queen, Saturday, June 1853: Last night the wind blew considerably strong, and the sea was tolerably rough which I assure you added nothing to the comfort of our miserable lodgings. This morning the wind continued strong from the westward, and the ship is perfectly covered with thick heavy clouds and the atmosphere dark and dismal. I observed the chief engineer attentively watching the moving of the clouds for some length of time, after which he remarked in the following words, "I am afraid we shall have severe storm." By 2 o'clock p.m. the wind had increased into a strong gale,

there, so one day he began thumbing through the Utah State register at the American Red Cross-staffed club and found the names of several Ogden men—among them one of his old buddies.

With this as a starter he began scouring the registers of nearby Army units, and within a short time had found twenty-five young American paratroopers from the Beehive state.

Now these twenty-five young men have formed an "airborne division" of the Church of Jesus Christ of Latter-day Saints, and Wednesday evenings have taken on a new interest as their Mutual Improvement Association meets. Sermons and readings from the Book of Mor-

and the rain commenced to fall in torrents. Those that were on deck had nothing to shield them or their luggage from the rain but an awning of old canvas, which had been previously spread over a part of the deck to protect passengers from the scorching rays of a tropical sun. This being spread in the middle served to throw off a large portion of the water, but a great deal found its way through the numerous holes that were in this canvas. After which, with the quantity that was driven. . . .

Mrs. Ruth Hilton concludes: "And here Levi's journal comes to an abrupt close. Were the storms too severe, or did he just forget the little volume in the great stress of living? Gladly would we go with him all the way to Burma if the story permitted. We would gladly read of the two years in that land." The mission ended by his finishing encircling the globe. The trip across the Atlantic was on a sailing vessel. He said: "I peeled potatoes to pay my passage." The last lap of this homecoming was accomplished with the Martin Handcart Company. He was reunited with his small son in Salt Lake City, November 30, 1856, more than four years from the date of his departure, October 21, 1852. He was invited to President Brigham Young's Christmas supper at the newly completed Lion House that festive season of 1856."

— Elder Savage remained in Burma nearly two years, without being able to establish a branch. Elder Ludington proceeded to Bangkok, Siam, where he was stoned and rejected.—*Ibid.*, volume 4, page 74.

mon are the basis of the meetings.

According to Red Cross workers, Pfc. Winter is a marvel of energy and enthusiasm. Despite the strenuous training followed by men of the 674th Parachute Field Artillery Battalion, the crusading young serviceman manages to carry on his Church work, take part in American Red Cross activities, study Japanese language and customs, and plan for the future with equal fervor.

Winter's ambition, according to Red Cross reports, is to receive special training and return to Japan to aid in the work of restoring missionary services interrupted by the war, with particular emphasis on classes in democratic living for Japan's young people.

"No Man Can Serve TWO MASTERS"

By LeGrand Richards

PRESIDING BISHOP

Address delivered at the Friday afternoon session of the 119th semi-annual general conference October 1, 1948, in the Tabernacle

My brothers and sisters, I have been delighted with the messages we have heard from the brethren during this conference. I love to meet with the Latter-day Saints. I have a great appreciation in my heart for you fine people and for your kindness to me as I am privileged to visit in the various stakes of Zion.

In trying to think what I might say today that could be an encouragement or help to you, I thought I might say a few words on our financial and temporal obligations to the Church because they are many, and there are some among us who feel that they are heavy. One stake president said: "It costs a lot to be a member of this Church," and I have thought a great deal of it. I have thought of the payment of our tithing, our fast offerings, our welfare contributions, our ward budget, our great missionary work, the building of our chapels and temples and places of worship, the temple work we are doing, and genealogical work, and I feel as many of you do that when we consecrate all that we have to the building up of the kingdom of God that it really is a substantial thing as far as our temporal obligations and responsibilities are concerned.

The Lord revealed to the Prophet Joseph Smith that he had never given a temporal commandment unto his children, that all of his commandments were spiritual, for they all have a spiritual meaning and a spiritual development and a spiritual purpose because behind all that the Lord is attempting to do in the earth, he has indicated that

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

And hence, all of his commandments have been given for the achievement and the accomplishment of that great objective.

However, the Lord has made some definite statements with respect to temporal things and our responsibility therein. That is, I suppose, what Jesus meant when he said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

I take it he understood that in the lives of most men the time would come when they might have to make a choice as to whether or not they should choose God or mammon, and it is my conviction and my testimony, that when we make the choice, if we choose to serve the Lord, it is just like forming a partnership with him. He will be on our side, he will see us through; and I wonder sometimes if we

brought of the fruit of the field, and his offering was not acceptable to the Lord, and Abel brought the firstlings of his flock and of the fat thereof. We are told that Abel's offering was accepted. We do not know just why Cain's was not; probably he did not bring the best of his field, but at any rate, he was very much perturbed and put out when his offering was not accepted, and hardness entered into his heart. The light of the Lord left him, and he turned to that terrible sin of murdering his own brother. And the Lord indicated to Cain when he expressed his displeasure: "If thou doest well, shalt thou not be accepted?" (Gen. 4:7.)

We often see in our midst brethren who turn away from the Lord, who cease to pay their tithes and their offerings, who neglect to prove to God that they love him better than they love mammon, and darkness comes into their lives, and they do things that are not pleasing to the Lord. They walk in the ways of darkness and cease to help to build the kingdom of God in the earth.

You will recall the experience of Job



Assistant Organist Roy M. Darley at the console of the Tabernacle organ

really sacrifice when we choose to serve the Lord, rather than to serve mammon, and make the necessary effort and contributions required to show our faith in him.

You will recall that before the Lord needed any financial help to promote the interests of his kingdom in the earth that he gave unto Cain and Abel the law of sacrifice. The Lord did not need the fruits of the field from Cain nor the first of the flocks from Abel, but they needed to give it; they needed to put their faith to the test. They needed to be able to show to God whether they served and chose God or mammon, for you cannot serve two masters.

And you will recall that Cain

when the devil came to the Lord and the Lord said: "Hast thou considered my servant Job?" (Job 1:8.) And the devil rather laughingly said, in substance:

Oh, that is easy. You have surrounded him with so much. You have given him everything. No wonder he is your friend, but just let me take it away from him.

The Lord gave him the privilege; told him he might take everything away if he would just spare his life. So he took everything away, his lands and his herds, and his buildings were burned, and his family died, and when his body was afflicted and sore, he lay there, and his wife said unto him:

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THE IMPROVEMENT ERA

THIS great conference, my brethren and sisters, has been a most inspirational occasion for all of us. As I heard one good sister remark yesterday, "It is out of this world," and I say to you that all that we have listened to is out of this world, and all of those who spoke to us have been animated by that spirit which is out of this world. All of the counsel and advice that we have listened to during this great conference will go for the salvation of all of us and for the eventual salvation of this world. Then at some future date it will become the celestial kingdom.

This morning President David O. McKay has delivered a most inspired address with reference to youth and particularly with reference to those

Draw Near To The LORD

BY

Joseph L. Wirthlin
OF THE PRESIDING BISHOPRIC

Address delivered at the Sunday morning session of the 119th semi-annual general conference October 3, 1948, in the Tabernacle



—Photograph by H. Armstrong Roberts

who are responsible for youth, and I, too, desire to express a few thoughts along the same line and in so doing I may cross the path of President David O. McKay, but I don't know of anyone's path that I would rather follow than a member of the First Presidency.

This past week has been devoted by some of the great youth organizations to the problems of youth. Some of you have listened to the broadcasts that have come from youth organizations. All that I have listened to and all that I have read with reference to this youth movement has been inspiring and is worthy of commendation. But in thinking of youth organizations of the world, the question came to my mind, what about the youth program of the restored Church of the Lord Jesus Christ? As I pondered over that question, there came to my mind the thought that the youth program of the Church of Jesus Christ is founded upon the priesthood of Almighty God. This program had its inception on May 15, 1829, when two young men who were translating an ancient record ran across a statement that had to do with baptism. A question arose in their minds, so they went out into the woods and upon the bank of a beautiful river, supplicated God

that they might have the right interpretation of that ancient scripture. An answer was given in the form of a visitation by a resurrected being who introduced himself as John the Baptist, and in the following words conferred upon Joseph Smith and Oliver Cowdrey the Aaronic Priesthood:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

The cornerstone of the youth program of this Church is the priesthood of God, and along with it there have come into being other organizations, which have come into existence through the inspiration and revelation of the Lord to the leaders of Israel to organize the great Sunday School, the M.I.A., and the Primary organization. There has been brought into being the great system of religious education and also the Latter-day Saint girls' program. This program of youth, which has and is being fostered by the Church, is one which comprehends all of the needs of youth and places into the hands of those who are responsible for them, instruments whereby this great program can be implemented in behalf of youth to guide and direct them along the paths of faith, virtue, and service to others.

WHEN the priesthood of Aaron was first given to the tribe of Levi, it was entrusted to mature men, but in this day and age the Aaronic Priesthood has been given to young men because of the fact that the members of the tribe of Levi are not worthy to hold that priesthood, and hence the heirs of Ephraim are carrying on the work of the Aaronic Priesthood today. We

have often been asked the question, "Why is it that the priesthood is bestowed upon boys at the age of twelve?" I don't know whether or not there is on record any definite instructions as to this, but I can say it was a master stroke of inspiration, and I am sure that when the leadership of this Church decided to ordain boys at the age of twelve it came at the direction of our Heavenly Father. I know of no time in the age of any young man when he begins to form impressions and habits more readily than he does at the age of twelve, and in this great program of youth we commence early. These boys at the age of twelve, when they receive the priesthood of God, must be sweet and clean in their bodies. They are taught the law of chastity. They are taught that there is but one standard of virtue in this Church, both for young men and for young women. They are taught to be prayerful, and they are taught that priesthood means service and that where there is no service, and a man or a boy holds the priesthood, it is of little value to him and surely the Lord God will hold such an individual accountable when he fails to use this divine gift of authority in the service of the Master and for the benefit of the Lord's children here upon the earth. Out of priesthood service he is taught to be dependable; he evaluates integrity and honesty highly. He is taught something about the Constitution of the United States. He is taught that the document came to us from the Lord through the instrumentality of great and wise men who were raised up for that very purpose. He is taught that in the Constitution of the United States there is found the great fundamental principle of the gospel, namely that of free agency. And so with these noble qualities of character and the assignments that come to him from time to time, he is taught in a practical way the principles and fundamentals of the gospel of salvation. For example, the deacon is assigned to go out and collect the contributions of the people to the end that those who are in distress might have assistance and relief. He is also taught that he should participate in the great welfare program, for out of these two assignments he is taught what pure and undefiled religion is, namely, to help those who are in need, the aged, the widows, and the orphans. I am sure that no young man participates in these assignments but what he sees the blessing that will come to him and to others because of his willingness to serve.

The deacon has the privilege of assisting in the administration of the sacrament, and no young man could listen to the sacramental prayers and not have a deep and lasting impression of what the mission of the Lord Jesus Christ means and what his great sacrifice on the cross did for all of us. The office of the ordained teacher carries great responsibility. At the

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DRAW NEAR TO THE LORD

(Continued from page 715)

age of fifteen he is sent out with a member of the Melchizedek Priesthood to teach Israel the gospel of the Lord Jesus Christ. In other religious organizations there would be some question with reference to sending out a young man at the tender age of fifteen to teach adults and others the principles of the gospel. I bear personal testimony to you that some of the most impressive ward teaching that I have ever listened to has fallen from the lips of these young servants of God, and we must never forget that they have a promise, a promise that if they will do their duty, they will enjoy that spirit of testimony, namely the Holy Ghost, which will magnify them before the families that they are called upon to visit. These young men have other assignments, and out of all of them there comes a realization that they are engaged in the work of the Lord.

What about the young man just budding into manhood who is called to the office of priest? He has the same authority and the same privilege that John the Baptist had, the forerunner of Christ, in that it is his high privilege and honor to perform the ordinance of baptism; and I would that every priest in this Church may have that opportunity and privilege, for out of it comes the assurance that he holds the priesthood of Almighty God.

When a priest steps into the waters of baptism and brings his arm to the square and repeats the baptismal prayer, it impresses him that he is indeed a servant of God. These are the words he repeats: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." A short prayer but a prayer wherein he declares without any reservations that he has been commissioned of Jesus Christ to perform the holy ordinance of baptism.

The priest has the right of administering the sacrament, of blessing the water and the bread; and no young man can repeat these blessings thoughtfully and prayerfully but what it strengthens his testimony that the lowly Nazarene who was crucified upon Calvary's Hill was the true and the Living Son of God, and the Redeemer appeared in the meridian of time to another young man, Joseph Smith, who gave to the world the sweetest story ever told, since his crucifixion, that he lives. There is no doubt but what these experiences in the priesthood affect the lives of these young men to the end that what they do, or think, or say, shall be wholly compatible with the priesthood which they hold. It is as Brigham Young said, if these boys have been guided and directed and taught as they should be, all the acts they perform should be governed by the guidance of the priesthood.

IN 1947, fifty-four thousand members of the Aaronic Priesthood filled 1,403,461 assignments, twenty-six assignments for every one of these young men, which indicates that they would have a priesthood assignment every two weeks throughout the year. There are some of these young men who are not taking full advantage of their priesthood work, which would indicate that some members of the Aaronic Priesthood filled in a year one hundred or one hundred and fifty of these assignments. Out of the filling of these assignments there comes a strengthening of their testimony; there comes that training which guides them into the paths of virtue, of being prayerful and dependable, and a building up of the spiritual side of their lives.

I could go on indefinitely pointing out to you the achievements of these young men. When we speak of the Aaronic Priesthood and this great youth program of the Church, we not only find emphasis on the priesthood, which should come first, but we find the great auxiliary organizations providing a program that inspires them and builds them up in their faith and lays the foundation for a testimony. We are grateful to the great Primary organization for its work with boys under the age of twelve, and giving them instructions on the priesthood that they are about to receive. The Sunday School organization has the responsibility of teaching young men the gospel of the Lord Jesus Christ. The Y.M.M.I.A. organization provides for them a fine cultural and recreational program, and in addition to these two, it has fostered a great program for boys, namely, scouting.

The Church educational system affords daily religious education. The Latter-day Saint girls' program has in it all of the same factors and elements that we have for the young men, and it too is proving to be a great success.

As we think of these assignments and priesthood training and all that the auxiliary organizations offer to our young people, we wonder what the fruits of their lives will be. President McKay has indicated to you already what the fruits are in some instances. It is best illustrated in the words of the Savior found in Matthew:

STARTLED PHEASANT

By Dorothy J. Roberts

WHAT bloom is this belated yield
Arising from the stubble field?

Not in petals, but on wings
Its wondrous tint and sheen it flings

Against the sky. Its polished gold
And rich, metallic green unfold,

A sudden, soaring rocket flower,
Needling neither sun nor shower

But only an alien step of leather
To burst its bud in autumn weather.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . .

Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

What are the fruits of the priesthood? Some of them are service, testimony, virtue, honesty, prayerfulness, dependability, respect for authority, and selection of the proper kind of associates. As one of the General Authorities it has been my high privilege to interview many of these young people for missions. Some of these young men have spent several years in the armed forces of our country, and upon returning have expressed a desire to fill a mission. I have invariably asked them the question: "You have been away from home now for three or four years, and you mean to say that you are now anxious to go and spend two more years on a mission?" And without hesitating they have answered, "Yes, that's the thing I would like to do." They saved their money while in the armed forces, to the end that it might be used in preaching the word of God to the nations of the earth.

I learned something else about them. Some of them expressed a desire to return to the lands of the enemy whose guns they had faced. To me that manifested the true spirit of the Christ. That spirit, my brethren, that the Savior taught us to cultivate, to love God and love our neighbor as ourselves, to me is the spirit of the peacemaker.

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

THE other fruits of the youth program of the Church have been manifested in other ways. In the fields of business the young men, who have taken full advantage of all of their priesthood opportunities and all the privileges afforded by the youth program of the Church, have received responsible positions without any question and have been successful.

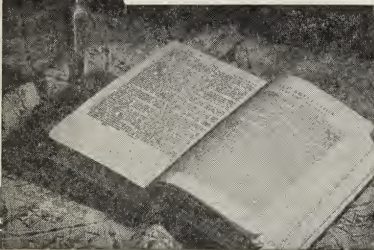
I know of one man whose life's desire was living the gospel of the Lord Jesus Christ. He took advantage of the opportunities of priesthood service in his boyhood days, and not long ago a great company was searching for a very dependable man to take over one of its institutions, and they let it be known that no one should apply except a member of the Church. This young man applied and received the position at a salary of ten thousand dollars a year. Why was that company particularly anxious to have a member of this Church? They knew that, if they found the right kind of member of this Church, they would have a man with integrity and honesty, dependability, and one who would be an example to those who worked with him.

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THE IMPROVEMENT ERA

Repent AND BE SAVED

By Thorpe B. Isaacson OF THE PRESIDING BISHOPRIC



—Photograph by Eva Luoma

PRESIDENT SMITH, my dear brothers and sisters, and I can call you my dear brothers and sisters because I feel that way towards you, and I hope you feel that way toward me, I feel very much humble this morning, and I can publicly admit that I have asked the Lord not once, but many times, to bless me this day while I speak to you for a few moments. I am sure that I could not occupy this position and say anything worth while without the help of the Lord, and I will be grateful to you if I can have an interest in your faith and prayers.

This is surely a spiritual conference, and the Spirit of the Lord is here in rich abundance. Each one of us knows that. The testimonies that we have listened to about the Prophet Joseph are true, and the words that we shall hear from your brethren will be inspired by the Lord. I hope that we can take the advice and the testimonies that will be given to us, that our minds and hearts will be open. Truly, we can rejoice in the gospel of the Lord. Jesus Christ.

If we can live close to our Father in heaven, we can partake of his spirit. If we get too far away from the Lord, we cannot partake of his Spirit. I have come to believe that the only defense that we can have against the spirit of the adversary or against the spirit of the devil is the Spirit of the Lord. That is truly the great defense that we can have.

May I repeat from Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) As I think of that, it makes me feel that I cannot quite understand the blessings that the Lord has in store for us if we love him. They are great blessing, but, to the best of our ability, we can partake of them if we truly love the Lord. How can we love our Father in heaven? The best way, I believe, is for us to draw near to him each day of our lives, and it is good for us to study his words and his life.

We have so beautifully heard this morning, "Love our Father in heaven, try to serve him and keep his commandments, and he will bless us to a greater degree than we can ever realize."

IT may be necessary for us to make some adjustments in our lives. It may be necessary for us to overcome some things, but the Lord has promised us great blessings if we try to repent and come unto him and partake of his life and his Spirit. And what has he said about him that overcometh? In Revelation we read: "To him that overcometh will I give to eat of the tree of life. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." (Rev. 2:7, 17.)

We can come near to our Father in heaven through that great principle of prayer and repentance. We have been known as a praying people. We are glad to be known as a praying people, because we believe in prayer. We bear witness to the world that the Lord does hear and answer prayers if we ask in humility, and so we can go to the Lord each day of our lives. We do not need to worry about talking to the Lord, no matter where we are, about any of our trials and sorrows and problems, and the Lord has told us if we ask in faith, he will bless us.

What is prayer? Someone has said, "Prayer is the most valuable habit a boy can have. It is a safeguard in youth, a comfort and a pillar of strength and power in middle life, and in old age a consolation that wipes away the sting of the grave and takes from death its victory." That is the way we can become close to our Father in heaven, yes, through the principal of prayer, and, oh, that we could keep our lines open so that we

The world looks brighter in the dawn
When I pronounce a prayer,
Because it reassures me
The Lord is really there.

And that I seem to walk with him
Each hour of the day,
While I am occupied with work
Or taking time to pray.

I listen to his counsel
And find my courage strong,
Whenever I am weary
Or when anything goes wrong.

And when the day is over,
And the moon and stars are bright,
I feel the least that I can do
Is tell the Lord good night.

—Author Unknown

May we draw nearer to the Lord each day, thank him for the blessings that we enjoy, try to serve him and keep his commandments with all the strength that we can muster, because therein lies the happiness of life and its fulness. Without those blessings, we are not happy nor can we be successful.

I WANT to bear testimony of the goodness of the Lord to me. I am grateful for the association that I have with the brethren of the General Authorities of the Church whom I love very dearly.

I want to say to the people of the Church and to the whole world that there is no disunity in the Church so far as the brethren are concerned. No greater love hath

one man for another than is experienced in the associations with these men. I know they are men of God; I witness their faith each day; I know they believe in the principle of prayer; and I know they encourage the people and bless the people because they know that is the will of the Lord.

With reference to the Sabbath day, I was quite astonished recently regarding the London Olympic Games of the

"If we can live close to our Father in heaven, we can partake of his Spirit. . . . The only defense we can have against the spirit of the adversary is the Spirit of the Lord."

can communicate with the Lord and so that we can hear his answer.

Just a little poem on prayer:

I say a prayer each morning,
So the day will turn out right,
And when the sun has disappeared,
I tell the Lord good night.

world wherein those great games were not held on Sunday, even though many of the people of that great city wanted those games to go forward on the Sabbath day, because they could get large crowds and because the revenue

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SOWIETTE—

Friend Extraordinary

A TRUE SHORT STORY

By J. N. Washburn

LET US turn back, in fancy, to the stark realities of a few years ago. It is July 1850, and we are spending a short time with our grandparents in Fort Utah.

There is no Geneva Steel Plant to testify to the largeness of human conceptions. There is no Joseph Smith Building to delight us with its beauty. There is no paved street for us to race over with our automobiles—there are no automobiles! No one has ever seen one or heard of one. There are no fences, no roads, no bridges, no telephone poles. There is not a peach in the valley or a pear, an apple, or a grape. There is not even any Provo!

There is only a desolate valley, gray with sage, checkered here and there with tiny patches of vegetables and grain. The prospect is almost as primitive and forbidding as when first it materialized under the hand of the Creator. A few scrawny horses nibble here and there, and stolid oxen lash their tails at flies.

We are in the stockade of the fort that has recently been moved farther east because of the swampiness of the land nearer the lake. Our only sustenance comes from the land; our only security is the fort.

The winter has been exceedingly hard and long. Animals and human beings are reduced to hunger and privation. We contemplate our situation with our neighbors, the Higbees, who are still grieving the death of their only son, Joseph, at the hands of Indians, the Carters, the Wheelers, the Blackburns, the Huntingtons, the Ivies, the Daytons, the Egberts, and about two dozen other families.

Suddenly, in the midst of our conversation, there comes a report that fills us with fear. Chief Walker, with four hundred warriors, has camped a short distance to the north and east, waiting for night before attacking the fort and wiping out our pitiful little group. The very name of Walker fills us with terror.

This fearsome chief has just re-

turned from California with a thousand stolen horses, and he and his braves feel prosperous and spirited. With the coming of night they will whip themselves into frenzy with the memory of real and imagined wrongs.

Are there some among us who wish they had never left Missouri and Illinois? Were we wise to trade our homes, menaced though they were by enemies of our own race and color, for this place in the wilderness without a home, and menaced by even more deadly and violent foes? Was all the heartache for nothing? Was that trying and fearful journey over half a continent all



—Illustration by Fielding K. Smith

in vain? What of the partings, the deaths, the sufferings? Are all our great hopes and high expectations to fail in one awful night, leaving no record of our aspirations, no monument to our achievements?

Here are R. T. and Mary Ann Turner Thomas, and Joseph and Sarah Topham Clark, newly married. Is their deep young bliss to come suddenly to an end? Here are the infant children of the Parks; the Weavers, the Nowlens, and the

Holdens. Shall their lives end almost before they have begun? Must they, born in the fort, die there as well?

HOWEVER we might react, there are no complaints from anyone in that fort on this occasion. There is only a firm resolve to sell dearly all that has been dearly bought, a stern determination to defend to the last these priceless treasures. There is no weakening, no giving up, no question of quitting.

All are put into a position of defense. Every person in the fort is disposed to that position in which he best can serve. Guns are made ready, and such other weapons as are available are brightened and sharpened for instant use.

Night has fallen in utter silence, the freighted silence almost of the slow processes of creation. Within the fort where the white people wait, there is no sound. Outside where the red men also wait, there is only the living breath of nature. A leaf rustles, perhaps, and the robin trills his love call experimentally. Life is reduced to fundamentals.

Suddenly, out of the deep quiet of the darkness, there comes the war cry of the savage, loud, piercing, terrible. There is nothing else like it. It stuns the mind and chills the heart, but it gives promise of at least a brief respite. There will be no attack for a short time yet. The savage needs time in which to work himself up to the killing frenzy as he borrows courage from noise and the fury of his friends. They jump about; they dance; they argue; they startle the earth; and every sound is carried on the soft breeze to the very hearts of the settlers within the stockade. It is now only a matter of time. We can only wait and hope and pray.

And then all at once our attention is drawn from the impending tragedy to an interruption, a diversion that claims all our interest. One of the men, Isaac Higbee, father of that courageous Joseph, has a message of utmost importance to us and to the future of the West.

SOWIETTE, head chief of the Ute Nations, is near with a band of warriors, all of them friendly to the white men. The chief has warned Walker and his renegades that they

must not come against the fort. "When you move," he has told them, "you will find me and my men defending it." That is the word we receive. There will be no attack. We are saved. Walker and his men will continue to make a great deal of noise and indulge in a world of bluster, but they will not fight now that Sowiette is at hand.

Sighs of relief and prayers of thanksgiving go up. Here and there is a caress that some had thought never again to share. Here and there is a tear that would otherwise have been shed in bitterness. Relief is so heartfelt that it is painful; rejoicing, voiceless as the terror had been. And so the night passes, and on the morrow we take up life where we dropped it hours ago, the little daily cares that in the aggregate become actions of monumental, of Homeric proportions. Little things that are not worth recording grow into an epic that few have the ability to record. The noblest record of all is that inscribed in the fleshly tablets of the human heart.

What a debt this community and many living here today owe to that Indian Sowiette! His was a courage that dared to rise above mere loyalty, a courage that was devoid of a consideration of race and self. His greatness placed him among that race who are of no time, no place, no nationality, the race whose only attachment is to humanity.

THE events I have recounted occurred in what is now North Park, or, more properly, Sowiette Park. Sowiette is a good name. It would sound lovely in poetry and beautiful in oratory. We may be sure that it sounded sweet to our grandfathers.

A monument, recently completed, commemorates in Sowiette Park the deeds of those about whom I have spoken. Of the fiber of such men, red and white, was this nation made. Only cowardice, laziness, and stupidity can make us untrue to the heritage they left us. The torch they handed to us we shall carry forward till it light the whole earth.



FOR THIS WE GIVE THANKS

(Concluded from page 701)

it may be (and the more chocolate coating, the worse the rash). And for this particular allergy we should give thanks.

We should give thanks for every good influence in our lives—for good forebears, good homes, good schools, good churches, good friends, good entertainment, good principles. For all the influences which have turned us in the direction of good and away from ill, our thanks should be profound.

And if our thanks are deeply sincere, it will give us an idea of our responsibility to others. Youth—even childhood—is not too early to begin to understand the principles of the helping hand. Each of us out of our own experience knows when a little special attention, a little understanding, a little interest, a kind word, or a little appreciation has helped us grow nearer our best selves. Since gratitude always doubles back on its trail in search of a fitting expression of thanks. For every charitable and kindly help to us the answer is a simple, "Go thou and do likewise."

THIS is the "how" of it: A teacher in school stimulates you to real progress. She says, "John, you have exceptional ability in science. Have you read the biography of Pasteur or of Marie Curie? I'd like to lend them to you." You read these books. They

The Fort on the Firing Line

(Continued from page 689)

longer, and they considered themselves free from and superior to all other peoples on earth. They made their raids east and south according to long-established custom, bringing back their spoils and their captives.

When their country became United States territory, they challenged at once the authority of the new government, and went on spoiling the Mexicans and Pueblos as before. Who was Uncle Sam to foist his authority and his laws on them? Had they not been mocking at the governments of white men for three hundred years? And the white men had wearied of their defiance and gone away, leaving them supreme on their native sand.

Even before the treaty was signed with Mexico in 1848, General Alexander Doniphan had led a division of United States troops into the Navajo country, and had them agree to terms with the new government. Accepting the general's terms was the quickest and easiest

(Continued on page 720)

fire your imagination, your ambition. You are hungry for more, and finally you develop a taste in reading that makes the modern "popular" books seem as vapid and senseless as they often are. You are grateful to that teacher. The relationship between you is not such that you can return her thoughtfulness in kind. It might seem a little presumptuous. Of course, you can say, "I'm grateful for all you have done for me." But your real evidence of gratitude would lie in giving a helping hand to someone less experienced than you. You, too, have a place in which you can exert a marked influence for good.

If you have lived in a good home where love, consideration, and cooperation dominate family life, you will have developed a feeling for home that will make the evils of quarreling, unfaithfulness, and divorce wholly repugnant to you. If you have not had this blessing, heaven grant that other good forces have given you the ability to measure values so you will see disloyalty as a catastrophic evil no matter how palatably it is presented by books, magazines, and shows. And you will pass this vision on to others.

If someone has stimulated you to your best creative effort in writing, or music, painting, or drama, or any other fine art, this joyful accomplishment should be a bulwark against evil that will make you anxious to help another.

If someone has made you conscious of beauty so that you recognize harmony in color or music, good lines in a building or a dress, symmetry in a tree, then you have built up your mental environment for good and should be grateful—and, consequently, useful.

When an influence for faith has come into your life and established a belief in God, a belief in the Savior of mankind, a belief in prayer, it is cause for thanks—for gratitude to your Creator and to all of his servants—whoever they are—gratitude that impels you to help another young person to a like joy in life.

The forces of evil will never be subdued by ignoring them. The attitude that you are impervious to evil—that it rolls off you like water off a bright, new raincoat, is neither honest nor helpful nor safe.

Protection lies in recognition—in being so familiar with good that you can discern the slightest variation from fundamental truth. Protection lies in the revolting of your young nurtured soul against perversions of righteousness. Thanks be that we have standards of virtue and measures for ideals to keep us happy ourselves; to keep us throwing our full weight in the direction of good all of our days.

Believe that evil affects you, for it does. And so does good. That our lives should be so ordered that both may affect us in a good way should be our earnest prayer and its answer call forth our deepest thanks.

THE FORT ON THE FIRING LINE

(Continued from page 719)

way to get rid of him and his troops, but these men of the desert had been free too long to subordinate themselves to any outside power without meeting some convincing display of force. As soon as the general and his army disappeared, the treaty became a despised scrap of paper.

They followed their age-old habit of spoiling the people around them, and in September 1849, General John M. Washington arrived with a force to check them, and to arrange what he thought was a clearer understanding. Trustful and patient as Doniphan had been, he effected an agreement without harsh measures.

Again when the uniformed fighters disappeared, the Navajos turned with a sneer to their old vocation. The Mormons had recently arrived in Salt Lake Valley, and in the two

years or more while they were extending their frontier towards the Navajo border, these men of the desert gathered strength and insolence to offer them a more alarming challenge than they were ever to receive from any other tribe of Indians.

The Navajos agreed to no fewer than six treaties with the United States, disregarding every one of them with premeditated resolution. After mocking successfully all that time at the new government, and mistaking its patience to mean its weakness, they had evolved a pitifully exaggerated notion of their own power and importance as a people.

When it was told in this country, that Mormon towns, with herds of horses, cattle, and sheep, were filling the hitherto-desolate country north of the Buckskin Mountains, it tickled their avaricious hope of

more gain. Easy spoil from a new quarter—they planned the raids which in due time were to endanger all the settlements of southern Utah.

Now besides their old plunder-trails to the southeast, they would have other profitable trails to the northwest. In the deep and obscure windings of the Colorado they would find secret crossings to be used in perfect safety, and from the deep solitudes of the big timber they would descend with surprise on the prey. Ten thousand places of security would await them as they came loaded homeward. The new field offered more than the old field had ever yielded.

It was at this dangerously proud day of their history that they murdered George A. Smith and thrust the peace envoys rudely from their borders.

(To be continued)

DRAW NEAR TO THE LORD

(Concluded from page 716)

There are some of our young men who become indifferent for one reason or another, but I want to say that if we have done our part, if we have planted the seeds of faith in their hearts, they cannot get too far away from the Church.

I should like to read to you a few paragraphs of a letter written to one of our fine bishops by one of these boys who had all of the advantages of the youth program of the Church and then became indifferent.

The teachings a fellow receives in his youth have a great effect upon his life which I am just beginning to find out more and more each day. The teachings and blessings I received from my quorum while I was a teacher and a priest have paid off so numerously that I could not begin to quote all of them. Also the instructions I received in seminary have been of great value. The things my parents taught me from the time I could sit up in bed have also made me what I am today. Now, as I stop to look back upon all of the instructions, both large and small, that I received in my past twenty-one years, I have more in the wealth of the better things in life now than a lot of people have in a lifetime.

I want you to listen to this statement in particular.

I am a cross section of all the people that have had an influence on my life here so far. From here on out I am on my own, and it has taken me two years of married life to find it out. The responsibilities of an L.D.S. father are great, and I thank the Lord for the trust that he has put in me to carry out such responsibilities. When we were in our priesthood quorums I heard a lot about

a person's being spiritually sick, and I always wondered what it was. The big wonder in my mind is now a reality. I don't wonder what it is now. I know. It has been said that experience is the best teacher, and my mother always said there would be a lot of things I would learn the hard way, and she is so right. To be spiritually sick is a lost feeling. You have your friends, but they seem to have no way of helping you no matter what they say or do. It is something that is lost from inside, and the only way you can get it back is from the inside. I have never really stepped inside an L.D.S. chapel for the past two years with an attitude of real worship of God, until the other night when I went to the nurses' graduation at the Idaho Falls L.D.S. Tabernacle. Elder Moyle spoke that night, and I realized then that I had lost a very valuable gift which I still had in my power to regain if I put my mind to it.

This young man took advantage of the youth program of the Church. For some reason he became indifferent, but as a result of the proper kind of teaching and the impression it made upon his life when he heard a servant of God preaching the gospel of the Lord Jesus Christ, there was a ready response in his heart, and now that young man is trying to find his way back. I was particularly impressed with his thought, "I am a cross section of all the people that have had an influence upon my life here so far." I wonder if we who are responsible for the youth of Israel realize that they are a cross section of what we teach them, not only by precept but by example. After all, every man or woman, whether a parent, one of the lesser priesthood advisers, or a bishop, is wholly responsible for these young people.

As one said, "We stand in the docket with every lost boy and girl. Have we a self that is worth putting into a boy?" That is the question, and should we not examine our inner selves to determine whether or not we have within us the qualities of character which should become a part of the character of every boy and girl to make them the kind of men and women that God wants them to be?

Out of youth there will come in thought and in deed the things that you and I have taught them over the years. If we sow the right kind of seed, it will logically follow that the right kind of fruit will come forth.

May God bless all of us who have this high and glorious privilege of laboring with youth, that out of our testimonies, out of our teachings, and above all, out of our examples, it will be as Brigham Young declared:

An individual who holds a share in the priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the priesthood—the spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

I humbly pray for all of these blessings in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

*On Destroying a Reputation**

A TREND that has always caused concern among far-thinking men is the trend toward encroachment upon the processes of justice, whereby various nonjudicial agencies or officers accuse, try, convict, and impose penalties without what we have come to call "due process of law." But there is another type of poaching upon the judicial process which is even more prevalent and persistent—and that is the judgment which malicious and irresponsible people sometimes presume to pronounce upon the character and qualifications of other people. Often in whispers, cowardly accusers try and condemn a man without any evidence except gossip or hearsay or their own prejudiced opinions, and often without the accused ever having known that he was on trial. The word of the scripture is positive in its injunction against unjust judgment: "Judge not, that ye be not judged."¹ This cannot mean, of course, that a man cannot be called to account for his conduct when fairly judged by those whose place it is to judge. But there are those who, because of some real or imagined slight, or jealousy, or envy, or prejudice, or because of the perverted pleasure of gossiping, are given to destroying the peace and effectiveness, the influence and reputation of others. The fact is that if we are looking for it, we can find offense against any man. We can cut down the stature of any man in the estimation of others by minimizing his virtues and magnifying his faults, or we can build up any man in the minds of others by magnifying his virtues and minimizing his faults. But the scandalmongers and the gossips so often ignore the real and genuinely fine things about life and people and concentrate on the blemishes. And in the eyes of a jealous or prejudiced observer, anyone may be weighed and

found wanting. People who are loose and malicious in their judgment of others are the instigators of more mischief and more misunderstanding than can be calculated. There isn't any home or any heart that is proof against them. To sit in the judgment seat with malicious intent or with irresponsible thoughtlessness is a flagrant offense against humanity. "With what judgment ye judge, ye shall be judged."²

¹Matthew 7:2

—September 5, 1948.

The Myth of "Honor Among Thieves"

THERE is a familiar scene in the drama of human affairs that is played over and over again through the years — a scene that has often been known to move through a sequence something like this: a group of people combine for the accomplishment of certain questionable ends. It may be for the exploitation of some unfair advantage; it may be for the defrauding of unsuspecting people; it may be for any questionable purpose or pursuit — even for the domination of a country or the subjugation of a world. Ofttimes the schemers swear themselves to loyalty and secrecy; they combine with promises and oaths and then set out upon their way, sometimes to realize a measure of success. Inevitably, however, sooner or later, something goes wrong. They overplay their hands; their victims become sorrier and wiser; the house begins to fall; each one frantically endeavors to extricate himself by sacrificing someone else; and there follows a climax of distrust and betrayal. The myth of "honor among

thieves" may have some classic examples which would seem to prove it to be true, but for every one that does, there are a million to contradict the theory. Fair-weather conspirators soon become mortal enemies when the tide of fortune turns and the saving of heads is the order of the day. We have seen much of it and will see yet more of it. There is not and cannot be any assurance of loyalty where a dishonorable purpose is involved. There are no bonds or oaths or penalties or pledges or threats strong enough continually to hold any combination of men together in any infamous cause, in prosperity or adversity. The only certainty in such sequences is the certainty of distrust and tragedy and fear and ultimate failure. And this all men, both young and old, should remember before they set out upon any questionable course with questionable companions.

—September 12, 1948.

"The Constitution"

WITHIN the week we of America have seen another anniversary of great significance in our history come and go, the anniversary of the Constitution of the United States. It would not be wholly correct to say that this event was passed over without notice, because here and there it was referred to — but to say that it was passed by, unnoticed by many Americans, is conservatively within the facts. We have other days of special designation which mean much less to us in reality, to which we give much more attention, for it is by the very existence of this inspired document and its Bill of Rights that we are guaranteed freedom of speech, freedom of the press, freedom of worship — indeed, freedom itself. There are those who have sometimes supposed that the Constitution is a document which represents one period of our history but which has passed its prime purpose. But let someone — anyone — succeed in removing the

(Concluded on page 722)

*Revised
¹Matthew 7:1



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD FROM TEMPLE SQUARE

(Concluded from page 721)

checks and balances, the restraints and guarantees, the powers and the limitations of power, of the Constitution, and the fallacy of this supposition would quickly appear in the lives of a wiser and sorer people, who would find that they would have to win freedom all over again. There have also been those who have given it lip service, but who have sought to nullify it in effect; who have supported it in words, but who have set about to by-pass it in practice. There are also those among us who enjoy its protection, while they seek to undermine its principles. And so we voice again our solemn conviction that "the Constitution of the United States is a glorious standard . . . founded in the wisdom of God . . ." and "established by the hands of wise men whom . . . the Lord God raised . . . up unto this very purpose." May we who enjoy its rights and privileges and blessings be ever earnestly aware of the obligations and responsibilities of living under it. And may God preserve it, and may we ourselves be ever vigilant in preserving it, not only as an historic document, but also as a living instrument of freedom in our own land, and as a symbol of hope and of freedom and of opportunity in all others!

—September 19, 1948.

*On Setting the World in Order**

FREQUENTLY when we become aware of conditions that need correction, we wonder why the people who are responsible don't correct them. In a home or a family, in a community or a commonwealth, usually it will be found that there is someone whose moral or legal responsibility it is to see that questionable conditions do not exist, and we are led to wonder why they are permitted to continue. There could be many answers to this line of questioning, and to ascribe any one cause would be to oversimplify the problem. It sometimes happens that those responsible for moral or legal action are lazy or indifferent; it sometimes happens that they are actually unaware of the condition that needs correction, even though it is their responsibility to be aware of it; and it sometimes happens that private and public opinion is against doing anything about it. Any of these reasons could be responsible for a person's sitting by and watching things go on which it is his obligation to see do not go on. But beyond all these possible explanations, there is one reason yet unmentioned which is frequently

responsible for failure to correct evils that need correcting — and that is the lack of moral courage that comes with the failure of a man to have his own house in order. He who is carrying a burden on his own conscience finds it difficult to set someone else right who is guilty of the same or similar offenses. A prosecutor with a sense of guilt must feel that he is pointing the finger at himself every time he accuses someone else. A parent who corrects a child in matters in which he himself does not conform is almost always unconvincing. It is difficult to tell others what to do, with conviction, in matters in which we ourselves do not have a convincing record. It is true now, as it has always been true, that there is a lack of strength in anyone whose own life isn't in order — which often accounts for lack of moral courage, and which is one of the reasons why more things that need to be set right aren't set right. We can't be weak inside and strong outside. We can't be weak at home and strong away. In other words, if we'd like to reform others, we pretty well know where to begin. There are more things than charity that begin at home, and setting things in order is one of them.

*Revised

—September 26, 1948.

American Government

By DR. G. HOMER DURHAM

Head of Political Science Department and
Director of the Institute of Government,
University of Utah

IN an editorial September 7, 1948, the Salt Lake City *Deseret News* quoted Elizabeth Bentley, the ex-Communist and current key witness before the Thomas committee, as saying: "I knew little about American government, and I was very little schooled as to the American government." Too many people can say, truthfully, the same thing. It is somewhat appalling, however, to hear a Vassar and Columbia University product say so. To cap the climax, when asked if Columbia offered courses in American government, Miss Bentley replied: "No, they did not teach it." This statement is a devastating comment, not as to the Columbia curriculum, but as to Miss Bentley's *savoir-faire*. She evidently never looked through a catalog despite her study, reputedly taken there, for Columbia University contains the oldest department of Political Science in the United States and is distinguished for its courses and contributions in the field of American government! The declaration proves much: that too many people may at-

tend educational institutions and remain ignorant of our basic institutions.

AMERICAN colleges and universities grew rapidly after the Civil War. They adopted the "elective system" whereby a student might select any subject and as a result, the education of many young people is analogous to what appears on a cafeteria tray in a large, well-ordered eating establishment. If the chooser is wise, the tray will contain a well-balanced diet. If not it will contain more than he or she can ever assimilate, plus a fancy assortment of chocolate cakes — and no vegetables. So with education under the elective system in our large, overcrowded schools. Like the cafeteria it has the advantages of a wide range of choices. But if the "choosers" are not wise, the end product may, like the cafeteria, result in too much chocolate cake and a stomach-ache. But unlike the individual, society recovers with difficulty from social ailments in its vital organs. And, too often, the courses in American government are passed by, like the spinach, in favor of some academic chocolate cake. (Since World War II many leading institutions have taken steps to remedy this situation.)

THIS is not all. Dr. George Gallup reported, September 29, 1947, at

the New York conference on citizen participation in American politics (sponsored by the American Political Science Association, the American Bar Association, and the New York University School of Law) that too many people may pass through our colleges, like Miss Bentley, and never be aware that "spinach" — or American government — is available. He reported some of the results: In January 1945, after the FDR-Dewey election contest of 1944, only sixty-eight percent of the American voters knew who the successfully elected vice-president was — and that man is now our president! Only two-thirds of the voters could name the unsuccessful Republican running mate of Thomas E. Dewey. In January 1946, only thirty-one percent of our people were conscious that there would be a congressional election in November and only about one-third could tell the term of a U. S. Congressman. Only eleven percent could name the U. S. Representative to the United Nations and six percent knew something about the Marshall Plan after four months of intensive discussion in press and on radio — and so on.

THIS is November 1948, the month of our quadrennial American presidential elections. How is your knowledge of American government in these times? Do not underestimate its importance — and its complexity!

THE IMPROVEMENT ERA



ON THE Bookrack

REHABILITATION THROUGH BETTER NUTRITION

(Tom D. Spies, M.D. W. B. Saunders Company, Philadelphia. 1947. 94 pages. \$3.00.)

By this book Dr. Spies had added much to the service he has already rendered in the field of deficiency diseases. While addressed to physicians, the book is so written that the intelligent layman can read it understandingly. "An effort has been made to describe a scientific basis for effecting improved nutrition. From conception to death, man is beset with impediments to good nutrition. . . . It is clear now that scientists in the past have placed too narrow a significance on the roll of nutrients in the general physiological processes." The cases of healing through better diet are convincing. The recipes given are themselves of great value. The cause of health through the foods we eat is moving forward.—J. A. W.

HOW MUCH DO YOU KNOW ABOUT ALCOHOL?

(Thomas R. Carskadon. Association Press, New York. 31 pages. 5c.)

ITS UP TO YOU

(Seward Hiltner. Association Press, New York. 32 pages. 10c.)

THESE two pamphlets will help all who are fighting the liquor evil. There are condensed facts in them not generally known.—J. A. W.

CONCISE CHEMICAL AND TECHNICAL DICTIONARY

(H. Bennett, Editor. Chemical Publishing Company, Brooklyn. 1947. 1055 pages. \$10.00.)

THIS useful, dependable dictionary of 50,000 technical words will serve workers in almost every profession and business. It is of equal value for the general reader who often comes across technical expressions. The definitions are clear, concise, and up-to-date. Tables and diagrams make the book more helpful to students and practitioners. It is an excellent volume, almost remarkable in its scope and accurate treatment, which can be recommended highly in this day when technical words outrun ordinary knowledge.—J. A. W.

GILBERT & SULLIVAN

(Claire Lee Purdy. Illustrated. Julian Messner, Inc., New York. 276 pages. \$2.50.)

THOSE who have thrilled to the music of *The H. M. S. Pinafore*, *The*

Mikado, *The Gondoliers*, *The Pirates of Penzance*, and others of the light operas of Gilbert and Sullivan will find this book intensely interesting, revealing as it does so many little-known incidents in the lives of this romantic duo. In addition to the biographical material, the book contains other interesting facts which help recreate the Victorian era in which they lived. Even to those to whom Gilbert and Sullivan are unfamiliar, and it seems incredible that there should be any, this book would prove unusual reading.—M. C. J.

AIR CONDITIONING

(Herbert Herkimer and Harold Herkimer. Chemical Publishing Company, Brooklyn. 1947. 692 pages. \$12.00.)

THE day of stuffy closed-in rooms in homes or business buildings is over. Now, also, in the heat of summer, rooms can be kept at optimum temperatures and humidity. A new industry, air conditioning, has grown up, to the longed-for comfort and increased health of the people.

How air conditioning may be provided is the theme of this book. The subject is treated from every angle—the science of it and the engineering of it. While the book is addressed to the technical man, the first seven of the twenty-four chapters are interesting reading for non-professional people.

—J. A. W.

ALCOHOL REACTION AT YALE

(Ernest Gooden. The Alcohol Information Press, Francetown, N. H. 1946. 87 pages. \$1.00.)

THIS pamphlet is needed and quite worth reading. It is an intelligent, forceful refutation of the deceptive arguments for alcohol. It is brimful of references to dependable experiments and experiences that prove alcohol to be man's enemy. It is a good weapon against the whiskey king, modest though it be in form and appearance.

—J. A. W.

THE BIBLE FOR YOUTH

(C. J. Sharp. Standard Publishing Company, Cincinnati, Ohio. 1947. 127 pages. 60c.)

IN the words of the book itself, *The Bible for Youth* is "prepared to fit a number of specific needs in church and public school Bible teaching." It aims to serve junior high school students, but its maps, charts, tables, and questions and answers, make it interest-

ing for all. Any such contribution is welcomed in this day when the Bible is being forgotten.—J. A. W.

A CONCISE REFERENCE TO THE BOOK OF MORMON

(E. L. Whitehead. Seventy's Mission Bookstore, Provo, Utah. 14 pages. 15c.)

A MARK YOUR BIBLE REFERENCE

(E. L. Whitehead. Seventy's Mission Bookstore, Provo, Utah. 32 pages. 25c.)

IN fifty concise headings, ranging from Authority Necessary and Administration to the Sick to Tithing and the Urim and Thummim, the compiler places at one's fingertips many of the important references of the Book of Mormon.

After explaining how a Bible may be marked for easy reference, he does the same thing with the Book of Mormon. In his supplemental material, space is provided to trace one's priesthood genealogy, and he includes some paragraphs from outside sources to substantiate the Biblical reference (1 Cor. 15:29) to baptism for the dead. Unfortunately mention is here made to the Epistle of Kallikrates, which first appeared in the late twenties. This piece of work is now admitted to be fiction, written "not as a hoax, but in the spirit of might-have-been." (See *THE IMPROVEMENT ERA*, July 1945, page 386.)—A. L. Z., Jr.

AFRICA, I PRESUME?

(Alan Reve. Macmillan Co., New York. 1948. 232 pages. \$3.00.)

TRAVEL books are of perennial interest, and this volume, illustrated cleverly by the author, is no exception. Trading on the famous, "Dr. Livingstone, I presume?" of Stanley, for his title, the author leads us from Cairo along the eastern side of Africa to Cape Town. The book is freighted with personalities who make Egypt what it is today. The book also affords an insight into some of the sidelights of the African character in general.

—M. C. J.

ON WINGS OF SONG THE STORY OF MENDELSSOHN

(Dana Humphreys. Henry Holt & Co., New York. 285 pages. \$2.50.)

THIS biography of Felix Mendelssohn should stimulate a greater interest not only in his music but also in the music of other composers.

What is particularly valuable in this series of biographies of composers published by Henry Holt & Company, is that in addition to the biographical material an appendix includes a full bibliography, a glossary of musical terms, biographical notes about famous persons introduced into the book, a list of the composer's works and recordings, and a comparative list of events concerning the world in which Mendelssohn lived.—M. C. J.

Editorials

Humanity Calls

EVERY three minutes someone in the United States dies of cancer—many lives needlessly sacrificed because of ignorance, carelessness, false modesty. In this day of enlightenment ignorance is no excuse. Information is available to anyone who really wants to be forewarned of cancer, which strikes young and old, rich and poor alike.

If women and men would be informed on these danger signals, they could safeguard themselves. But this isn't enough; the danger signals must be followed up. Carelessness in neglecting to have an examination means loss of vital time—and may mean the difference between life and death. Putting off the trip to the doctor for a few days is a risk not worth taking. Carelessness never pays—least of all where cancer is concerned, for in its early stages cancer can be cured in almost every case.

No one is safe; cancer strikes one out of every two homes—among rich and poor alike. And no one knows where it may strike next. Cancer is the uncontrolled growth of cells or tissues of the body. It is not a disease caused by a germ or infection coming from outside the body. It is not contagious nor hereditary. The miracle of life is something wonderful to contemplate—how each complex person started life as a single cell, and how this cell divided and re-divided until maturity occurred. These cells sometimes, through some strange action or reaction, go on a rampage and become "outlaw" just as a person may defy law and order. These "outlaw" cells become cancer.

What causes cancer is not completely known, but it is certain that cancer never develops in healthy tissue. Therefore, when any condition results in the breakdown of normal cells, cancer may be in the offing.

Great work has been done by the many volunteer workers whose public service has been phenomenal. But even it is not enough. There is urgent need for more volunteer workers throughout the United States. Women who have any time available should go to their nearest cancer centers where they may be directed in what they may do in this vital work.

There is likewise a desperate need for additional funds with which to carry on this tremendous program to educate the public and at the same time care for those whose dire distress demands assistance, and at the same time provide funds for consistent research on this dread menace to life and happiness.

Surely all who have escaped cancer should be eager to help others less fortunate, and all who have had cancer strike their families or friends will wish to extend knowledge and aid. Thus all may help—by volunteer service and money—which are both urgently needed in conquering cancer, which needlessly brings sorrow, distress, and death into our communities.

—M. C. J.

Fable of a Good Man

THERE is a story about a man who lived a good "Christian" life, thought the world of his neighbors, and feared God—in fact he feared him so much that the man hadn't been inside a meetinghouse for forty years. And contemplating the worth of such a man, we feel that while there are many meeting-attenders who could learn much from him in the application of the second great commandment—loving one's neighbor as oneself, this man himself has much to learn.

Although he had zeal concerning his neighbor's welfare, this man robbed God of his share of the tithes and offerings necessary for the building of the Church and kingdom upon earth. And while this man admittedly lived a good "Christian" life, he robbed himself as well. He robbed himself of the counsel and encouragement and spiritual development that would have been his if only he had attended to his meetings and other Church work.

Yes, this man has his counterparts in every community. They may be the first to offer a helping hand to neighbors in time of trouble. But these men and their communities would each be better, if such men would enlist for themselves the strength that comes through Church activity.—A. L. Z., Jr.

Plan for Peace

ARMISTICE DAY of 1948 seems like a far cry from the Armistice Day of 1918, and yet with all the failures of the intervening years there has been real accomplishment on the road to peace. The League of Nations, which was made a political football, has been replaced with the United Nations, which, although not perfect, has won the support of nearly all parties and peoples throughout the world. In the short time of its functioning, this program has evidenced sincerity of purpose that augurs well for the movement.

Naturally, such an organization will of necessity be slow of development, but the important factor is that it is developing. While there are violent disagreements—and even walkouts—in the pursuance of the meetings, the fact that the delegates of many nations have been forced by the machinery of the United Nations to face their problems, discuss them openly, and listen to others discuss them is a tremendous stride forward in the procedure of understanding.

It is always a helpful sign when people can come together to discuss their problems. Solutions may not always be forthcoming from this discussion, but there is a greater possibility of reaching sound conclusions and action than where no discussion occurs.

In personal relations it is often found that misunderstandings can be completely wiped out when people talk through their disagreements. Such is proving more and more to be the case in the disagreements between nations. All should be informed on the work

(Concluded on page 742)

M.I.A. Theme "Remember the sabbath day, to keep it holy." 1948-49
Exodus 20:8

Evidences and Reconciliations

cxviii. What Is the "Inspired Translation" of the Bible?

JOSEPH SMITH, the Prophet, and those associated with him, had been brought up on the teachings of the Holy Bible. It was assumed that the English Bible had been translated correctly and completely from the original manuscripts.

The teachings of the Book of Mormon with other new revelations from the Lord, convinced the Prophet that there were errors, unauthorized additions, and incomplete statements in the sacred volume of the Old and New Testaments.

This did not really seem so surprising, since the original manuscripts had not been available to the many translators of varying ability. Moreover, there would be a natural tendency to inject into the text personal explanations of passages obscure to the translators.

Such errors seemed to the Prophet, a devoted lover of truth, out of keeping with the sacred nature of the Bible. Therefore, very soon after the organization of the Church, after placing the matter before the Lord, he began the "inspired translation" of the holy scriptures. In June 1830, less than three months after the Church was organized, he had had revealed to him the "visions of Moses." In December 1830, Sidney Rigdon, who had just joined the Church, was called to act in this work as scribe to the Prophet.

The two brethren labored on the task with all possible regularity until July 21, 1833, when with divine permission the "translation and review" of the Old and New Testaments was sealed until a suitable time of publication, which unfortunately, in the troubled life of the Prophet never came.

After the death of the Prophet, Brigham Young sent Willard Richards to Emma Smith, to secure the translation which was partly in manuscript, and partly in marginal notes in the family Bible. She refused to surrender the material then, but at last in 1866 she gave the material to the committee of publications of the Reorganized Church, by whom the material was later published.

However, at the request of the Prophet, Dr. John M. Bernhisel had made a copy, both of the manuscript, and of the marginal page changes. This copy is now in the library of the Historian's Office in Salt Lake City.

It is not really correct to say that the Prophet translated the Bible. Rather, he corrected errors in the Bible, and under revelation added long statements. Nor is it really certain that the work was finally finished. Had he gone over the Bible again he probably would have made additional corrections. He seems to have given special attention to certain portions of the Bible.

But, as it stands, he performed a vast work. Drs. Sidney B. Sperry and Merrill Y. Van Wagoner state that 12,650 words were added in Genesis, and that 693 verses were changed in the other books of the Old Testament. In the New Testament, these authors say that 1,453 verses were changed. In the four gospels alone, 1,036 verses were altered. Certainly the

Prophet used great effort to restore the original meaning of the Bible.

Out of this mass of material only a few examples can be shown here.¹

The above mentioned work on the Book of Genesis appears as the Book of Moses in the Pearl of Great Price. It adds much information to the somewhat meager account in the Bible.

Numerous slight but important changes were made.

Exodus 32:14 says: "And the Lord repented of the evil which he thought to do unto the people." The inspired version reads: "And the Lord said unto Moses, If they will repent of the evil which they have done, I will spare them and turn away my fierce wrath . . .

Exodus 7:3 says: "And I will harden Pharaoh's heart, and multiply my signs and wonders in the land of Egypt." The inspired version reads, "And Pharaoh will harden his heart, as I said unto thee; and thou shalt multiply my signs and wonders, in the land of Egypt."

I Samuel 16:14 says: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." The inspired version reads, "But the Spirit of the Lord departed from Saul, and an evil spirit which was not of the Lord troubled him."

There is no need to comment upon the rational improvement in the above verses.

John 4:2 says: "Though Jesus himself baptized not, but his disciples." The inspired version reads: "Though he, himself baptized not so many as his disciples." So ends a long controversy.

Melchizedek, for whom the higher, Holy Priesthood is named, is a mystical figure in the Bible. He is spoken of as a king of righteousness, King of Salem, priest of the most high God.² The Apostle Paul speaks of Christ as a priest after the order of Melchizedek.³ Little more. The inspired version however makes him a more human being. It says:

"And now, Melchizedek [Melchizedek] was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

"And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

"And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.

"And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God;

"Him whom God had appointed to receive tithes for the poor.

"Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

¹For further study see Sperry and Van Wagoner, "The Inspired Revision of the Bible," THE LUTHERAN ECHO, Vol. 43, pp. 208, 270, 336, 408, 472, 536; April to September, 1940; also R. Etzenhouser, *The Three Bibles*.

²Genesis 14:18-20; Hebrews 7:1-6

³Psalm 110:4; Hebrews 5:6, 10; 6:20; 7:1-21

(Concluded on page 738)

How to Make Canned Cream Soup

Double
Delicious



When instructions for the preparation of condensed canned soups call for milk, cream or water, use Morning Milk undiluted — just as it comes from the can. Then taste the difference! Double-rich Morning Milk adds extra smoothness, extra richness to cream soups that everyone loves!

Take a tip from famous cooks — use smooth-rich Morning Milk in all recipes calling for milk or cream.



Always Use

**MORNING
MILK**

67

MOTHER, MOTHER, I'VE
BEEN THINKING WHAT
I SAW YOU DO
TODAY, YOU
MADE BISCUITS
OH, SO, TASTY!
TELL ME HOW
TO BAKE THAT
WAY.

BAKE THE
CLABBER GIRL
WAY, MY DEAR,
WITH CLABBER
GIRL BAKING
POWDER



Ask Mother, She Knows...

Clabber Girl is the baking powder with the **balanced** double action... Right, in the mixing bowl; Light, from the oven.



CLABBER GIRL
Baking Powder



The Early Thanksgivings

By WALTER K. PUTNEY

IN 1863 a regular day was set for the observation of Thanksgiving as the last Thursday of November. Prior to that, Thanksgiving was appointed for varying dates from spring until late fall, and the day was not given over to festivals but was observed in the true spirit of thankfulness because of some incident that caused relief or happiness to the people.

The first Thanksgiving was held by the people of the colony of Popham in what is now the state of Maine and was, because of the usual perilous trip across the water. In fact, that observation was held before the people were really settled in the village. The next one was the observation at Plymouth, in November 1621, and that was a very serious and solemn affair because the colonists were indeed thankful for the survival of the colony after a winter of almost unendurable hardships. Yet all was not seriousness, for a full week of joyful celebration was held, with games, sports of those days, and feasts at which the Indians were guests.

The first public Thanksgiving, in which all people were asked to join, was proclaimed by the governor of the Massachusetts Bay Colony, on February 22, 1630, and from that time until the colonies became independent there were only twenty-two public Thanksgivings held in that colony. In Pennsylvania, Virginia, Maryland, and other colonies there were also Thanksgiving days, but they, too, were few and far between. The first printed Thanksgiving Day proclamation was issued in 1677, prior to which each town notified its inhabitants through the town crier who went through the streets telling people of the appointments of Thanksgiving days.

THE reasons for celebrating days of Thanksgiving were varied, but each was a good one and showed the relief of the colonists from anxieties. The earliest records show that most of the days were observed because of the bringing of food to settlements where the people were half starved. Other days were because of the coming of new colonists and much-needed craftsmen; the arrival of ships with cattle, dogs, of utensils badly needed by the people; the recovery, from serious illness, of a colonial governor; the suc-

cessful defense of a village from Indian attack; and deliverance from epidemics of sickness.

Strange as it may seem, towns felt that they had the right to ignore any governor's proclamation and set a date best suited to their own convenience, and it frequently happened that while the large seaport towns celebrated a day of Thanksgiving as appointed, there might be a half-dozen nearby towns that celebrated the same Thanksgiving on as many different days. There were good reasons for such action because the fall work was necessary to prepare for the winter and, if that work was not completed, the people felt that a day, taken out from work, might cause trouble. So they simply postponed the celebration until they were ready for it.

One very interesting reason is found in one town, for not celebrating Thanksgiving on time. The fall work was done; there was nothing to prevent observing the set day except a barrel of molasses! That barrel had not arrived from New York, and so the good housewives could not make the various dishes for which the Thanksgiving dinner was noted. So the townspeople voted to do no celebrating until the barrel of molasses arrived!



Josephine B. Nichols

FIRESIDE PARTIES

WHEN relatives and friends gather for the holidays, before the crackling wood fire, or when the gang comes in after the game, there will be the tantalizing aroma of good home-spun food.

Acorn Squash with Sausage Balls
Baked Beans
Crisp Green Salad
Apple Cider ... Doughnuts
Dixie Ham Sandwiches
Hot Potato Salad
Sweet Pickles
Applesauce Cake Grape Juice

....

THE IMPROVEMENT ERA

Hot Spiced Tomato Juice
Clothespin Crullers with Crab Filling
Pineapple Cottage Cheese Salad
Celery and Olives
Little Pumpkin Pies

Acorn Squash With Sausage Balls

Wash squash; cut in half crosswise. Bake cut side down in moderate oven (350°) thirty minutes. Brown little sausage balls; if necessary, pour off excess fat. Turn squash; fill centers with sausage balls. Continue baking thirty minutes, or until tender.

Doughnuts

2 eggs
1 cup sugar
3 tablespoons butter
4½ cups flour
½ teaspoon nutmeg
2 teaspoons cream tartar
1 teaspoon soda
½ teaspoon salt
1 teaspoon vanilla
1 cup milk

Combine eggs and sugar and beat very light; add melted shortening, slightly cooled. Add sifted dry ingredients alternately with milk. Roll on a floured board to one-half inch thickness. Cut with doughnut cutter and let stand twenty minutes before frying. Fry in deep fat in a heavy kettle, turning as soon as doughnut rises and browns; brown other side. (Fry at 365° for about five minutes.)

Dixie Ham Sandwiches

Let the crowd make their sandwiches: Have ready toasted, buttered hamburger buns, slices of broiled or baked ham, slices of jellied cranberry sauce, crisp lettuce leaves, and prepared mustard.

Applesauce Cake

½ cup shortening
1 cup sugar
1 egg
1 cup raisins
1 cup nuts
½ teaspoon soda
2 teaspoons baking powder
1 teaspoon cinnamon
½ teaspoon cloves
¼ teaspoon salt
1 cup applesauce
2 cups sifted flour

Cream fat and sugar thoroughly. Add beaten eggs, raisins, and nuts. Sift flour with baking powder, spices, and salt. Add to first mixture. Add applesauce and soda. Mix thoroughly. Bake in greased paper-lined 9-inch square loaf pan. Bake forty-five minutes at 350° F.

Clothespin Crullers With Crab Filling

Use favorite roll recipe. Roll dough one-fourth inch thick. Let rest ten minutes. Cut in three-fourths inch by seven inch strips. Wrap each strip around a long greased clothespin. Leave head of clothespin exposed. Brush rolls with melted fat. Let rise and bake. Twist clothespins, pull out. Fill center with crab filling.

Crab Filling

1 cup flaked crab meat
¼ cup mayonnaise
¼ cup catsup

Mix all ingredients together and chill.

(Concluded on page 728)

Lots of our customers are converts



In recent months many young housekeepers have learned a valuable lesson—"you can't wash clothes with coupons". Nearly every day this very practical experience makes more converts to Fels-Naptha Soap.

It doesn't take long to see why Fels-Naptha is the real 'bargain' in laundry soap. Fels-Naptha combines two great cleaners—mild, golden soap and active naptha. It gets out the grime most soaps can't budge. It is quick and ever so gentle with delicate fabrics—especially baby things. It's a positive time and labor saver for "The Lady of The House".

These are the "specials" and "extras" you always get with Fels-Naptha Soap . . . at a fair and modest price.



GOLDEN BAR OR GOLDEN CHIPS

Fels-Naptha Soap

BANISHES "TATTLE-TALE GRAY"



Make every meal a party!

Add extra fun and sparkle to all your holiday gatherings with these attractive Tavern Candles. For Thanksgiving there are golden pumpkins, stately turkeys and little Puritan men and women—all ready to dress up your table for traditional cheer and hospitality.

Tavern Candles in Holiday Boxes are welcome Christmas gifts, too



Small Fawns—Four small fawns...3½ inches high in gift box **75¢**



Santa in Sleigh—Saint Nick and his sleigh combined in one intriguing candle. Effective alone or with other decorations **\$1.00**



Eskimo Set—Two visitors from the Land of the Midnight Sun, and their Igloo home **75¢**



Santa Head—Santa in person, colorful and bright. When candle is burning, Santa's face lights up. 3½" high. **\$1.95**

AVAILABLE AT DEPARTMENT STORES — GIFT SHOPS — AND OTHER RETAIL STORES



TAVERN CANDLES

Cook's Corner

(Concluded from page 727)

Little Pumpkin Pies

- 1 cup brown sugar
- 1/2 cup cornstarch
- 1/4 teaspoon cinnamon
- 1/2 teaspoon nutmeg
- 1/2 teaspoon ginger
- 1/2 teaspoon salt
- 2 egg yolks
- 2 cups milk
- 1 1/2 cups pumpkin

Mix cornstarch, sugar, spices, and salt. Add enough milk to make a paste. Scald rest of milk and blend with paste. Stir constantly until thickened. Cook ten minutes. Add egg yolks and stir for one minute. Add pumpkin. Remove. Fill individual cooked pie shells. Cover with meringue or whipped cream.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

The next time you make a laundry bag, put a drawstring on both ends. This will facilitate emptying it.—*E. T., Hincley, Utah.*

If you have anyone in your family who is ill and can't stand on his feet, it is very handy to have an ordinary kitchen chair with castor rollers in each leg of the chair. The patient then can be pushed easily to the bathroom and around the house. (I have had rheumatic fever for the past ten months, and we have used a chair like this for me, and it has been a great help to everyone concerned).—*R. M. W. (aged 10), Fillmore, Utah.*

In order to prevent water from boiling away in the bottom compartment of a double boiler, which it often does without warning, place a jar lid in the water compartment. When the water is low, the lid will rattle to warn you.—*Mrs. R. C. Ogden, Utah.*

Keep a pair of dark glasses in the laundry, and when the sun is bright, slip them on, before hanging out the white clothes.—*C. S., Worcester, Pa.*

When storing empty fruit bottles, wash thoroughly and place used lid (if Kerr type) reversed on bottle and place ring on bottle. Reversing the old lid prevents the rubber from sticking to glass. Placing the lid on the empty washed bottle keeps bottles cleaner and saves much time in cleaning at canning time.—*Mrs. H. L., Ogden, Utah.*

If you have company and need an extra bed, just pull out the cushions a few inches away from the back of your divan and put a rolled up blanket or quilt in the space. This extra width will make sleeping much more comfortable.—*Mrs. N. C. M., Salt Lake City, Utah.*

THE IMPROVEMENT ERA



A sweetheart for a winter start !

Want to get off to a good start? Then let your nearest Conoco Mileage Merchant steer you right . . .

He'll tell you that when it comes to fast, smooth *winter* starts, a lot depends on having the right kind of oil in your engine. He'll tell you, too, the right oil is winter-grade Conoco Nth Motor Oil.

First, because Conoco Nth winter-grade Motor Oil is specially refined for cold-

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So, if you want to start off right — and right off — on the next wintry morning . . .

Make a date to Oil-Plate !



1949 Priesthood Study Course Available

THE Melchizedek Priesthood study course for 1949 is a continuation of "Church History and Modern Revelation." Volumes two and three of the *Documentary History of the Church* will be used as the basic lesson text. A special lesson outline, similar to those of the past two years, has likewise been prepared.

Word has been received from the publishers that volume two of the *Church History* has been completed and that the lesson outlines are also available. Brethren are urged to place their orders early to avoid the possibility of being unable to secure such materials later in the year.

All orders should be sent direct to the Deseret Book Company, 44 East South Temple Street, Salt Lake City 10, Utah. Each order should be accompanied by check or money order made payable to this company. Volume two of the *Documentary History of the Church* sells for \$1.75 and the lesson outline sells for 35¢. Volume three of the *Church History* will be available after the first of the year.

This new lesson course covers one of the most fascinating and critical periods in the history of the Church. During this time the organization and practices of the Church were vastly expanded, the Kirtland Temple was built and missionary work was begun in the British Isles, accompanied by marvelous manifestations of the Lord's power. The Book of Abraham was brought to light, the grand revelation on priesthood (D. & C. Section 107) was received and the expulsion of the Saints from Missouri through the infamous extermination order of Governor Boggs was completed. A study of these events will do much to strengthen brethren with the assurance that this work is divine and that the priesthood bestowed upon men in this Church is the power of God to speak and act authoritatively in his name.

Instructions Concerning "Percent Engaged in Any Church Work"

INDIVIDUAL letters have been sent to nearly all stake presidencies explaining the purpose of the item on the quarterly Melchizedek Priesthood reports, "Percent Engaged in Any Church Work." In addition instructions were given concerning the proper procedure for determining such information. Special items were published in the August issue of THE IMPROVEMENT ERA and the May 16 issue of THE CHURCH NEWS. Some misunderstanding still seems to persist.

This item is for the purpose of checking up on all quorum members to determine those who are doing some-

thing voluntarily to keep alive their Church affiliation. A careful analysis of all quorum members, whether actively participating in quorum meetings or not, will show that with but few exceptions some activity is in evidence. The facts thus ascertained may be valuable in determining methods of approach and kinds of activity through which those whose present participation may be somewhat limited may be brought back into full fellowship.

On the second page of the "Instructions" in the several roll and report books may be found the following:

Number (or Percent) Engaged In Any Church Work. This item is on the quarterly report. Any effort actually expended which demonstrates a willingness to promote the temporal or spiritual programs of the Church may be considered "Engaged In Any Church Work." Following is a suggested list of items which may be so considered: Attendance at priesthood meeting, sacrament meeting, Sunday School, M. I. A., or committee meetings; payment of tithing; payment of fast offerings, if paid by members themselves; contributing to Church welfare program either in cash or labor; contributing to building programs, either in cash or labor; engaging in service project for the benefit of others.

This last-named item includes all temple activities.

To reflect trends accurately, all percentages on this report must be "weighted" percentages. On this particular item this percentage is ascertained by the several quorums submitting reports. Where group reports are sent to quorum secretaries, these show the number of members engaged in any Church work rather than percentages. The total number shown divided by the quorum enrolment will result in the percentage of those engaged in any Church work. For example, if the total number reported in this item is fifty-six and the quorum membership is seventy, just divide the quorum membership reported (fifty-six) by the total quorum enrollment (seventy) and the percentage is eighty percent.

On the stake summary report only the percent of those engaged in any Church work is shown. To determine the stake percentage for this item, as well as the percentage of the combined elders or seventies quorums, where there are two or more, it is necessary to determine how many brethren are represented by the percentage shown by each quorum. In the foregoing example the percentage shown was eighty. Since the quorum membership is seventy, the number which this percentage represents may be determined by multiplying the two figures. The resultant answer is fifty-six. The total number in each division of the report "Engaged In Any Church

Work" divided by the corresponding total enrolment will result in the proper "weighted" percentages.

Melchizedek Priesthood Monthly Quorum Lesson for December

LESSON ELEVEN: DECEMBER 1948

"Instructions in Ordinance Work"

Reference: Melchizedek Priesthood Handbook, Section XVI, p. 85 to end of p. 86.

1. Who are commissioned to perform the ordinances in the Church?
2. Are there set forms or prayers to be memorized and given with most of the holy ordinances? If so, name them.
3. Where are those prayers found?
4. What are the essential elements in blessing of children, conferring the priesthood, consecration of oil, administering to the sick and dedication of graves?
5. What are the essential elements in confirmation and bestowal of the Holy Ghost?
6. Should priesthood quorum leaders or any other individuals in the Church publish small booklets setting forth instructions about ordinances and giving forms of suggested prayers?
7. Should brethren officiating in the ordinances where the Lord has not revealed a definite prayer repeat memorized prayers?
8. It is suggested that during this lesson period the priesthood brethren be instructed in all ordinances that they may be called upon to perform.

Questions and Answers

Question 72: In some quorums and groups we have continued using the old roll and record books and are saving the new ones recently sent us for future use. Do you approve?

Answer 72: No. All roll and record books except those provided this year and marked "1-48 Revised" on the fly-leaf are obsolete. The report blanks in the old books do not contain all the information required this year.

Question 73: On the new quarterly stake report, how is item No. 6, "Percent Engaged in any Church Work," to be computed?

Answer 73: In order to secure a proper "weighted" percentage for Item No. 6, it will be necessary for stake secretaries to determine the number of quorum members represented by each percentage shown.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Ordinances and Ceremonies

THE official instructions pertaining to the ordinances and ceremonies of the Church, as published in the *Melchizedek Priesthood Handbook*, are reiterated herewith as an aid to all brethren in understanding the questions posed in the monthly Melchizedek Priesthood quorum lesson for December, which appears on this page.

Those who hold the priesthood in the Church of Jesus Christ of Latter-day Saints are divinely commissioned with the authority to perform holy ordinances that are essential to the happiness and eternal welfare of our Father's children.

There are few set forms in the Church. The Holy Spirit directs the priesthood.

Rather than following set forms, the brethren should live so that they may have the inspiration of the Spirit of God when called upon to officiate in the ordinances. Then their prayers will be simple, direct, appropriate, and effective in the sight of God.

The only forms, either for prayers or ordinances outside the temple, in which the wording is specifically prescribed are those pertaining to baptism and the administration of the sacrament. These may be found in the twentieth section of the Doctrine and Covenants and in chapters four and five of the Book of Moroni in the Book of Mormon.

No set forms have been revealed in our day pertaining to the blessing of children, confirmation and bestowal of the Holy Ghost, conferring the priesthood, consecration of oil, administering to the sick, and dedication of graves. The two essential elements in all of the foregoing are that each ordinance shall be performed by the authority of the priesthood and in the name of Jesus Christ. In confirmation it is essential that the Holy Ghost be bestowed.

The Church earnestly requests that the issuance of small booklets setting forth instructions about ordinances and giving forms of suggested prayers shall be completely discontinued. Priesthood leaders will, therefore, not sponsor nor encourage their preparation or circulation. Brethren in the various quorums should be instructed in ordinance work by their quorum presidencies under the direction of stake presidencies.

Brethren officiating in ordinances should not repeat memorized prayers, except in the two cases referred to above, but exercise the privilege of blessing people and performing other ordinances under the inspiration of the Lord. It follows that faith, humility, and purity of life should rule the lives of all bearing the priesthood that "the vessels of the Lord" might be pure and receptive to the inspiration and direction of the Almighty. (*Melchizedek Priesthood Handbook*, 85-86.)

Spiritual and Temporal Rehabilitation

"SPIRITUAL and temporal rehabilitation" may just be meaningless words to some. Certainly unless this idea can be translated into concrete activities it remains ineffective. This is perhaps one of the finest quorum services, and yet it is quite often among the most neglected.

To rehabilitate a quorum member spiritually is to assist him in strengthening and developing his spiritual endowments and capacities so they may be utilized most effectively in accomplishing the divine purposes concerning his Maker, his fellow men, his church, his family, and himself.

To rehabilitate a quorum member temporally is to help him become productive and self-sustaining in an occupation where he can be contented and render maximum service.

As is evident, such activities constitute the principles underlying the Church welfare program. These responsibilities have been assigned to the Melchizedek Priesthood quorums of the Church. Some of the pertinent factors pertaining to this program, as outlined in the *Melchizedek Priesthood Handbook*, are quoted herewith:

The priesthood quorums in their extending of relief do not have the obligation prescribed to the bishop. But the relationships of the priesthood, the spirit of lofty, unselfish brotherhood which it carries with it, do require that they individually and as quorums exert their utmost means and powers to rehabilitate, spiritually and temporally, their erring and their unfortunate brethren. In his temporal administration, the bishop looks at every needy person as a temporary problem, caring for them until they can help themselves; the priesthood must look at its needy brethren as a continuing problem until not alone their temporal needs are met, but their spiritual ones also. As a concrete example: a bishop extends help while the artisan or craftsman is out of work and in want; a priesthood quorum sets him up in work and tries to see that he goes along until fully self-supporting and active in his priesthood duties. The rehabilitation of quorum members and their families is the primary Church welfare responsibility of quorums functioning as quorums.

Specific priesthood quorum rehabilitation activities have included the following:

1. Placing quorum members and members of their families in permanent jobs. In some instances through trade school training, apprenticeships, and in other ways, quorums have assisted their quorum members to qualify themselves for better jobs.

2. Assisting quorum members and their families to get established in businesses of their own, such as:

- a. Farming, fruit growing, chicken raising, and kindred pursuits.

Frequently it has been possible, where the right kind of teamwork has been manifested in priesthood quorums, to assist a fellow quorum member to locate on land and become self-supporting. This has been done in various ways, such as the giving of counsel by successful farmers, by the loan of machinery and equipment, seed and farm animals, and by donating labor in planting and harvesting.

Quorum personal welfare committees should know which individuals in each quorum are in financial distress. Where the distress is due to inability to meet obligations that are delinquent, such as a mortgage, a thorough study of each individual problem should be made by the priesthood quorum officers, with the aid of the ward welfare committee. The purpose of the study is to ascertain why and where an individual is failing and to determine what measures may be devised or assistance rendered to save a mortgage foreclosure on the farm. If the priesthood quorum and the ward welfare committee are unable to supply the necessary assistance, the matter should be referred to the stake welfare committee and the stake agricultural committee for recommendations.

- b. Barbering, tailoring, hair dressing, and other service trades.
- c. Printing, sawmill operating, etc. The field is limitless.
- 3. Assisting quorum members and their families to obtain homes by:
 - a. Making them loans or guaranteeing loans for them—in some cases contributing funds.
 - b. Doing the actual construction work in building them homes.
 - c. In some cases quorums have permitted quorum members and their families to live in homes which the quorum has acquired through purchase or otherwise, the ownership of which remains in the quorum. (*Melchizedek Priesthood Handbook*, pp. 76-78.)

The admonition to "Feed my sheep" continues as a challenge to those exercising the Holy Priesthood. To the Nephites and the resurrected Lord declared: "... the whole need no physician, but they that are sick." Such a perspective will do much toward achieving more fully the spiritual and temporal rehabilitation of quorum members.

We have to deal with people according to their understanding. They are only capable of receiving a certain portion at a time.
—Brigham Young



The Presiding

STANDARD QUORUM AWARD AND INDIVIDUAL CERTIFICATE OF AWARD REQUIREMENTS ANNOUNCED FOR 1949

SEVERAL major changes in the requirements of the Aaronic Priesthood Standard Quorum Award and Individual Certificate of Award programs, were announced by Presiding Bishop LeGrand Richards during the bishops' conference held in the Tabernacle, Friday, October 1, 1948.

Preliminary to the determination and announcement of the changes, the Presiding Bishopric invited stake Aaronic Priesthood committees, stake chairmen of L.D.S. Girl committees, and bishoprics from eight stakes to sit in council and express their opinions concerning the award programs in general, and the requirements in particular. The enthusiastic and unanimous approval of the continuation, and increased tempo, of the award programs were most heartening to say the least.

A second meeting with these leaders was called after the recommended changes were given form and place in the program. Unanimous endorsement by these representative groups of stake and ward leaders makes us feel sustained in announcing the changes to become effective January 1, 1949. The changes do not apply to the award requirements for the current year 1948.

STANDARD QUORUM AWARD ENROLMENT ELIMINATED

Special attention is directed to the elimination of the "Standard Quorum Award Enrolment." Eligibility for the award is to be determined on the basis of total enrolment without any deductions for those living away from home. Bishoprics and Aaronic Priesthood leaders will be under the necessity of keeping in touch with absentee members each month and of asking for a written report of their Church activities. Blanks for this purpose will be available at the Presiding Bishop's office. Absentees will receive full credit for their activities as reported looking both to the Individual Certificate of Award and to the Standard Quorum Award.

Following is a complete list of the requirements of the Standard Quorum Award and of the Individual Certificate of Award to become effective January 1, 1949, with full explanations as they will appear in the new *Aaronic Priesthood Handbook* which will be available about January 1.

THE STANDARD QUORUM AWARD

The Standard Quorum Award is a special certificate awarded each year,

by the Presiding Bishopric, to each Aaronic Priesthood quorum or group meeting the seven requirements as specified and explained below.

The name of the quorum or group (deacons, teachers, or priests), the ward, and the stake, are written in professional handwriting on the face of the certificate and signed by the Presiding Bishopric. The award is then framed and sent complete, without charge, to the chairman of the stake Aaronic Priesthood committee for distribution to bishops.

REQUIREMENTS OF THE STANDARD QUORUM AWARD

1. Set up and follow a yearly quorum meeting program
2. Set up and follow a yearly program of social and fraternal activities
3. Have an average attendance record at priesthood meeting of fifty percent or more during the year
4. Have an average attendance record at sacrament meeting of thirty-five percent or more during the year
5. Have seventy-five percent or more members fill a minimum of twenty-four Priesthood assignments each during the year
6. Have eighty-five percent or more members observe the Word of Wisdom
7. Have fifty percent or more members qualify for the Individual Certificate of Award

NOTE: It will be observed that the requirement for the payment of tithing has been eliminated from the requirements for the Standard Quorum Award. It should be noted, however, that requirement number seven takes care of tithing since 50 percent or more members must earn the Individual Certificate of Award which, among other requirements, includes the full payment of tithing.

EXPLANATION OF REQUIREMENTS OF THE STANDARD QUORUM AWARD

The first requirement contemplates that a full quorum meeting schedule be carried through under the direction of the quorum presidency each time the quorum meets. Each item in the order of business printed at the beginning of the lesson in the quorum manual should be followed closely. A full and carefully prepared lesson from the manual should be presented during each quorum meeting. Anything short of this procedure is not in keeping with requirement number one.

The second requirement calls for the planning and carrying out of an adequate program of social activities and the adoption of definite fraternal features for quorum members.

The number and nature of quorum socials is left to the discretion of the bishopric and their associates, with the suggestion that an adequate program be provided to give quorum members occasional social contacts and to build unity and morale. An occasional social for all deacons, teachers, and priests is good. In fact, in every small ward or branch, a combined social may be the only way in which it may be made attractive and worth while because of the few attending.

Fraternal features should include plans for visits to those who are absent to determine the cause; visits to sick members and those in distress; offers of services at funerals, especially members of immediate families; assisting in finding employment; and any other act or service which will indicate an interest in the welfare of the members of the quorum.

The third requirement provides for an average attendance record of fifty percent or more at priesthood meeting during the entire year based on the total average enrolment. When figuring this percent, only those names recorded in Section Two of the quorum roll and record book should be taken into account, assuming that the name of each young man under twenty-one years of age, bearing the Aaronic Priesthood, is recorded in his respective quorum roll.

The fourth requirement directs attention to the sacrament meeting and its importance in the lives of our young men. The minimum required attendance is an average of thirty-five percent based on the total average enrolment.

The fifth requirement is that during the year at least seventy-five percent of those whose names are on the quorum roll shall have filled at least twenty-four priesthood assignments each, or an average of two assignments for each boy each month. The purpose of this requirement is to have quorum officers endeavor to induce every member to discharge at least part of his priesthood responsibility during the year.

Where there are only two enrolled, both must fill this requirement. Where there are three enrolled, two filling this re-

THE IMPROVEMENT ERA

Bishopric's Page

Edited by Lee A. Palmer

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

DECEMBER 1948

THE lesson for December will be a review of the study material presented in this column for November and December 1947.

Mimeographed copies of the lessons will be sent to each bishop one month in advance. Bishops are requested immediately to place the material in the hands of the leader who presents the lessons during the monthly meeting of the ward youth leadership committee that he may have ample time to make adequate preparation.

quirement will be acceptable. Seventy-five percent of enrolments of four or more must fill this requirement.

The sixth requirement specifies that eighty-five percent or more members shall observe the Word of Wisdom. Boys violating the Word of Wisdom at any time, are to be labored with immediately and continuously in an effort to persuade them to repentance. A boy's repentance, as determined in a personal interview with the bishop or one of his counselors, should be demonstrated over a period of at least six months to prove his ability to obey the Word of Wisdom before he may be counted to the quorum's credit looking to the filling of this requirement.

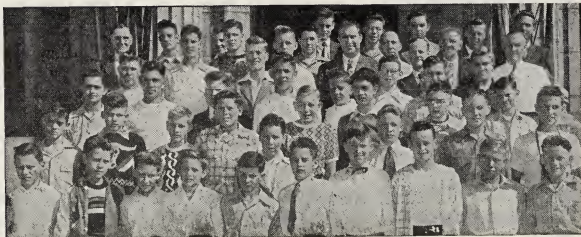
This requirement is complied with through abstinence from the use of alcoholic beverages, tobacco, tea, or coffee, in any form.

When there are only two enrolled, both must fill this requirement. Two out of three enrolled; three out of four enrolled; four out of five enrolled; five out of six enrolled; and 85 percent of seven or more enrolled will be acceptable for this requirement.

The seventh requirement provides a close tie-up between the Standard Quorum Award and the Individual Certificate of Award. Under this requirement, fifty percent or more members must earn the Individual Certificate of Award as one of the requirements for the Standard Quorum Award.

THE INDIVIDUAL CERTIFICATE OF AWARD

An Individual Certificate of Award will be provided by the Presiding Bishopric, without charge, to each bearer



UNION (OREGON) STAKE HONORS AARONIC PRIESTHOOD MEMBERS EARNING INDIVIDUAL CERTIFICATE OF AWARD

Forty-five Aaronic Priesthood members of the Union Stake were guests of the Stake Aaronic Priesthood committee and ward bishops in a trip to Salt Lake City in recognition of their having achieved Individual Certificates of Award for 1947.

The two days spent in Salt Lake City were never to be forgotten. Activities and places visited included a swim in the Deseret Gymnasium; a swim in Great Salt Lake; visits to Welfare Square; Utah State Capitol building, "This is the Place" Monument, President Brigham Young's grave, Temple Square, and the Deseret News Press.

The highlights of the trip were an excursion to the Salt Lake Temple where these lads were baptized for the dead and where they were addressed by Elder Joseph Fielding Smith, president of the Salt Lake Temple. Eldred G. Smith, patriarch to the Church, addressed the group in a special priesthood meeting held at the Wigwam where the boys were shown some of the clothes worn by Patriarch Hyrum Smith at the time of his martyrdom in Carthage jail. Rock M. Kirkham and Howard R. Driggs addressed the group with interesting stories told around a huge campfire. President Melvin Westenslow, chairman of the Union Stake Aaronic Priesthood committee, Charles S. Wood, executive chairman, Lyle Salkridd, and David Allred, were in charge of the excursion and of the activities while in Salt Lake City.

of the Aaronic Priesthood who meets the eight requirements listed below during the twelve months of the calendar year. A priest, teacher, or deacon may receive the Individual Certificate of Award regardless of whether his quorum or group qualifies for the Standard Quorum Award.

REQUIREMENTS OF THE INDIVIDUAL CERTIFICATE OF AWARD

1. *A minimum of 75 percent attendance at priesthood meeting.
2. *A minimum of 50 percent attendance at sacrament meeting.
3. A priest or teacher must fill a minimum of thirty-six priesthood assignments.
4. A deacon must fill a minimum of fifty priesthood assignments.
5. Observance of the Word of Wisdom during the entire year.
6. Full payment of tithing.
7. One or more public addresses in a Church meeting.
8. Participation in a Church welfare project, or in a quorum service project.
9. A priest or a teacher must serve as a ward teacher and visit in the homes of the Saints at least six months out of the twelve months of the year.
10. A deacon must gather fast offerings

*Special recognition will be given those who have a 100 percent attendance record at priesthood meeting and at sacrament meeting by affixing a special seal to the Individual Certificate of Award.

at least six months out of the twelve months of the year.

EXPLANATION OF REQUIREMENTS FOR INDIVIDUAL CERTIFICATE OF AWARD

Requirement number one calls for a boy's attendance at seventy-five percent, or more, of all ward priesthood meetings held in his ward of membership, or in the ward, or wards, or localities, where he may reside while living away from home.

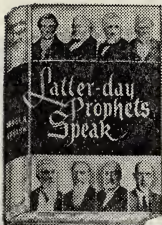
Requirement number two specifies at least fifty percent attendance at all sacrament meetings held in the boy's ward of membership, or in the ward, or wards, or localities, where he may reside while living away from home. Young men should attend their own ward sacrament meetings unless there is good reason for attending elsewhere.

Requirement number three specifies that a priest or a teacher shall fill a minimum of thirty-six priesthood assignments, and that a deacon shall fill a minimum of fifty priesthood assignments during the year.

The reason for requiring fewer assignments filled by priests and teachers than are required for deacons is that, while priests and teachers have increased authority in the priesthood, their opportunities for the exercise of this authority are more infrequent than are the opportunities for the deacons to function in their calling.

(Continued on page 738)

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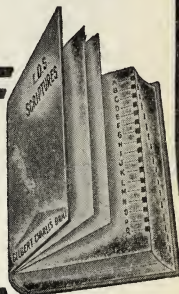
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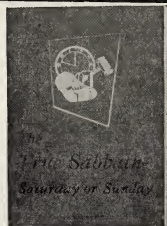
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REPENT AND BE SAVED

(Concluded from page 717)

would be great. But there is a law in London that says there can be no games or sports on the Sabbath day. When I read that letter and read that law and read that article that was sent to me about the Olympic Games from one of our people in London, I could not help feeling a little ashamed that here we are living right where those doctrines and principles have been given to us, and sometimes we have a hard time living the Sabbath day and keeping it holy as the Lord has told us to do. I hope that we can popularize the Sabbath day and keep it holy and truly worship the Lord with all our hearts and draw near to him so that we can partake of his Spirit and be happy in our daily life and in our homes.

I hope that our young people are not being robbed of the blessings of prayer and that we are not too busy in our daily life to call our family together, or that we will not become too self-sufficient, or too modest, or too backward, to call our family together. Even though there are only one or two home, do not let us deny our children the blessing that comes from family prayers. Do not let us feel sufficient without the Lord's help, because it is impossible for us to succeed and reach

eternal life and have joy and happiness here upon earth without those blessings that come from our kind, loving Father in heaven.

In closing, I would like to bear you my testimony that I know the Lord hears and answers prayers. I know that he will help his people overcome some of their weaknesses. I know that he will help them in their problems. I like to believe that I can go to my God, the Eternal Father, no matter what my problems may be, no matter how far I may have drifted. I want to feel that I can go to him, and I hope that our young people, and for that matter, all of our people, will never feel as though they can make a break with the Living God, even though they have mistakes to overcome. There is no time that we can forsake the Lord, least of all when we are weak, least of all when we are discouraged, least of all when we are disappointed, and I hope that the young people will not live with their mistakes long. I think they should be encouraged to go to the Lord as soon as they have made mistakes, and I hope we as bishops, Aaronic Priesthood advisers and advisers to adult members of the Aaronic Priesthood, can be so true with those men, yes,

likewise, with all young men and young women, that if they have made mistakes or if they need help, do not let us cut them off sharp. Let us be kind and lovable to them so they can come to us with their sorrows and their mistakes and their problems, and then encourage them to go to the Lord and ask him to forgive them, and go to the Lord and ask him to help them overcome some of the things that they have done that they should not have done.

I like to believe in the law of repentance where the Lord has said in effect: "If you come unto me truly and repent of your wrongdoing, I will forgive you." I am grateful for the law of repentance; it's never too late to repent.

The Lord has never forsaken us. He has told us, "I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) And in closing, may I urge that we start all over again and try to not make those mistakes. In the words of Emerson: "All that I have seen teaches me to trust the Creator for all I have not seen."

God bless you that you may enjoy the spirit of the conference, that the spirit of prayer may always be with us. I pray, in the name of Jesus Christ. Amen.

GOD THE ETERNAL FATHER

without body, parts, and passions. In fact, they confused and polluted the beautiful concept of the Holy Trinity which had been revealed to his followers by the Son of God by making the Father, the Son, and the Holy Ghost incomprehensible and indefinable. During the following fifteen hundred years, all Christian churches were affected by the erroneous and benighted thinking of the fourth century "Christian Fathers."

SINCE the Prophet Joseph Smith revealed the fact that the first principle of the gospel is to know for a certainty the character of God and the world was engulfed in spiritual darkness, it became necessary for Elohim, the Eternal Father, to open the Dispensation of the Fullness of Times with a new revelation of his personality. As a result of that revelation and the restoration of the gospel in its fullness, Latter-day Saints accept the viewpoint that God is omnipotent, that he is omniscient, and that he is omnipresent. In other words, he is all-powerful and all-knowing. There is nothing that God takes into his heart to do but what he has the power to do it and will do it. However, we believe that he always works according to natural law. We believe that he understands a multitude of laws, an infinite number of eternal laws, and through his understanding of those laws and by putting them into operation he has created worlds without number, that is, they are not num-

bered to mortal man. In fact, he created this earth upon which we live and gave the laws or put the laws into operation which govern it. Also, he put into operation the laws which govern all the worlds that he has created.

We believe that God is omniscient: that he is all-knowing, that he sees all things and that he hears all sounds. In other words, that his sight and his hearing know no bounds, and that his knowledge is absolutely unlimited. We even believe that so great is the infinite power of that Divine Being that he can see the things that we do at nighttime in our private chambers or even read the secret thoughts of our hearts.

We also believe that God the Eternal Father is omnipresent. Now by that I might point out that since he is a personal being, he can be in only one place at one time; and yet from him emanates a divine substance or spirit which we term the Spirit of God, the Spirit of the Lord, or the Holy Spirit. That divine substance emanates from God to fill the immensity of space. It is through that divine spirit that he performs his great work. Also, it is through that divine Spirit that he is omnipresent.

This Supreme Being whom we worship has a number of attributes. In fact, all the good attributes that you and I possess, he possesses to an infinite degree. The attributes of love, justice, mercy, kindness, integrity, honesty, charity, purity, and constancy are among those that belong to him. The

(Concluded on page 738)

(Continued from page 710)

Only Begotten Son had in coming to the Prophet Joseph Smith on that beautiful spring morning was to give to the world again a true concept of the personality of God.

Jesus Christ came into the world in the meridian of time to reveal to the human family the Eternal Father. Shortly before Christ's death Philip asked him to show the Apostles the Father. The Son of Man answered that those who had seen him had seen the Father, meaning that he was a perfect prototype of the Father and that he exemplified the Father in all things. (See John 14:8-9.) Throughout the pages of the New Testament we find a very definite doctrine proclaimed of the actuality and existence of three members in the Godhead—three personal beings, the Father, the Son, and the Holy Ghost—constituting the Holy Trinity.

During the early Christian centuries following the death of Jesus' Apostles, darkness crept into the minds of the Christian leaders. This fact resulted in the holding of council meetings during the early portion of the fourth century for the purpose of re-defining God. At those council meetings, the "Christian Fathers" formulated a creed or creeds in which they attempted to define the personality of God and the Godhead. In those creeds, the three Divine Personages of the Godhead were merged into one. Their new and corrupted concept of God did away with his personal attributes, making of him a God

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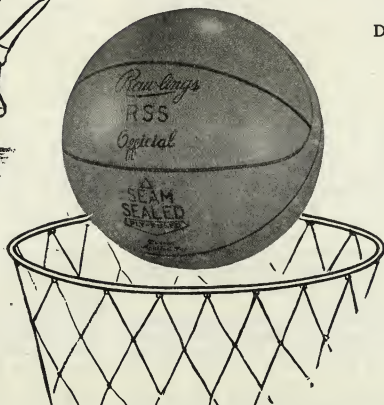
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GOD THE ETERNAL FATHER

(Concluded from page 736)

author of the Gospel of John was explaining and defining God, and he summarized his great explanation by saying that "God is love." So deep, so great, so universal, and so all-comprehensive is the love of our Divine Father, that John's definition—"God is love"—describes the Infinite and Eternal One very aptly.

WE are informed by the holy scriptures that God is a God that cannot sin; and also, that God is a God that cannot lie. He has told the truth for so many times that every time he opens his mouth truth comes forth. He has lived in accordance with divine truth and eternal law for so long a time that every act that he performs is in complete harmony with divine truth and divine law.

The Book of Mormon prophets proclaimed that all truth emanates from God and that he is the author of all truth. Having put himself in harmony with all truth and by being interested in you and me, he reveals to us those divine and eternal truths as fast as we are willing and able to receive them; and so he is the author of all truth.

One of the greatest attributes of God is the attribute of intelligence. We read in the Doctrine and Covenants that "The glory of God is intelligence." (D. & C. 93:36.) In the great vision given to Father Abraham, referred to by President Richards, the Lord showed the ancient patriarch the spirits that he had created and made the remark, "I am the Lord thy God, I am more intelligent than they all." (Abraham 3:19.) For these reasons I

have concluded that God's intelligence is one of his greatest attributes.

You and I are closely akin to God. He is our Father. He is actually and literally the Father of all people who have ever been in this world and who ever will be in this world. We were born unto him in the spirit world as his sons and daughters. By being his children, we inherited from him the divine attributes that he as our Father possesses. It is our duty to develop those attributes. Since we are his sons, he has a great concern over us and a great love for us. He desires that we live in harmony with the gospel plan of salvation in order that we may eventually come back to dwell in his presence.

In conclusion I would like to bear my testimony. I know that God lives. I know that he is the Father of the human family. I know that he has a deep concern and love for us. I know that Jesus is the Christ, the Son of the true and Living God, the Savior of the world, and that his name is the only name given whereby salvation can come to the children of men. I know that Joseph Smith is a true prophet of God, and the great prophet who was foreordained to open the last dispensation of the gospel. If you and I will live according to the teachings of the gospel of Jesus Christ, I know that we will some day return to the presence of God our Eternal Father and become exalted, glorified, and celestialized beings, receiving a portion, along with him, of the great glory that he possesses.

I humbly pray that you and I will do this, in the name of Jesus Christ. Amen.

AWARD ANNOUNCEMENTS

(Continued from page 733)

Requirement number four is complied with when a boy abstains from the use of alcoholic beverages, tobacco, tea, and coffee, in any form, during the entire year. Compliance with this requirement is to be ascertained through personal interview with each boy by a member of the bishopric at the close of the year.

Requirement number five specifies the payment of a full tithing. Whether each boy has earned money during the year, and whether he has paid a full tithing, are to be determined by the bishop or his counselors through personal interview with each boy recommended to receive the Individual Certificate of Award. Anything short of a full tithing does not meet this requirement.

It is assumed that all boys, with a possible few exceptions, earn money in some amount during the year. Only those without any income whatever are exempt from this requirement.

Requirement number six provides an opportunity for each bearer of the Aaronic Priesthood to deliver at least one public address in a Church meeting during the year. Small wards will

be able to provide many such opportunities, whereas wards with large enrolments will be more limited in the number of such opportunities available to each boy. It is strongly recommended that each boy filling this assignment be counselled to be original in his address and to avoid reading it. The use of notes is not objectional, but the reading of addresses defeats, in a very real measure, the development desired through the filling of this requirement. Plagiarism—"to use without due credit the ideas, expressions, . . . of another"—should be avoided.

The bearing of testimonies; scriptural readings; teaching a class or taking part in class discussions; participation in drama; reading of poetry; participation in instrumental, vocal, or choral renditions, are not to be considered as public addresses, or as taking the place of public addresses under this requirement.

Requirement number seven requires participation in either a Church welfare project, or in a quorum service project, by each member of the Aaronic Priesthood *without exception*. There are always opportunities for a young man to perform some service in con-

Evidences and Reconciliations

(Concluded from page 725)

"And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him." (Holy Scriptures Inspired Version, Genesis 14:33-40.)

The incomprehensible statement that Melchizedek was "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually," is made plain and reasonable in the inspired version. "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."⁶

Such comparisons might be multiplied. All would show the great service the Prophet Joseph Smith rendered in correcting Biblical errors, and to make the statements of the Holy Scriptures more understandable to the human mind. The "inspired translation" is one of the mighty evidences of the prophetic power of Joseph Smith.

—J. A. W.

⁶Hebrews 7:3

⁷Holy Scriptures, Hebrews 7:3

nection with a ward or stake welfare project, or a quorum service project, at any time during the year. The bishopric will know of opportunities for service in the welfare program. (See Aaronic Priesthood Quorum Service Projects.)

Requirement number eight calls for active ward teaching by priests and teachers, and for the collection of fast offerings by deacons.

Credit for participation in ward teaching or for gathering fast offerings is not interchangeable. While a priest or a teacher may be asked to gather fast offerings, he may not receive credit therefor, looking to the individual Certificate of Award, except as an "assignment filled,"—he is still required to serve as a ward teacher to meet requirement eight. While the deacon may be asked to assist in ward teaching, and while he will receive credit therefore as an "assignment filled," this does not fill requirement eight—he is still required to gather fast offerings.

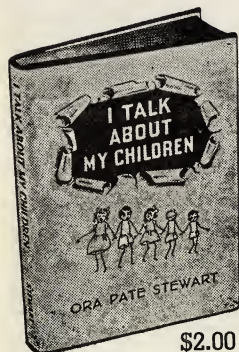
Priests and teachers serving as ward teachers as specified above, receive credits for "assignments filled" (requirement three) and fulfillment of requirement eight. Likewise, deacons who collect fast offerings, as specified above, receive credit for "assignments filled" (requirement three) and the fulfillment of requirement eight.

A deacon advanced to teacher during the year is required to fill this re-

(Concluded on page 740)
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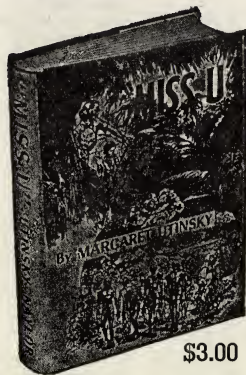
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"WHAT THINK YE OF CHRIST?"

(Concluded from page 711)

intelligence, from a low degree to a higher one—until he received a fulness of the glory of the Father. Then the revelation recites that if you and I keep the commandments of God and walk in the paths of truth and righteousness, we, too, shall go from grace to grace until we receive of the fulness of the Father and are glorified in Christ as he is in the Father.

We understand that he was in all points tempted as we are, and yet remained without sin. We accept Paul's statement that

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Heb. 5:8-9.)

In his ministry he preached the gospel of salvation, revealed to men his Father, who must be known if men gain life eternal, and went forth working many mighty miracles. He raised the dead, caused the lame to walk, the blind to receive their sight, the deaf to hear, and cured all manner of diseases. He suffered temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death.

In the Garden of Gethsemane when he took upon himself the sins of the world, conditioned upon the repentance of men, his agony and suffering were so great that he sweat drops of blood from every pore. Then it was he suffered for all that they might not suffer if they would repent, which suffering, he says, caused himself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that he might not drink the bitter cup that the Father had given him.

"Nevertheless," he says, "glory be to the Father, and I partook." It was the spirit, "Thy will, O God, not mine, be done." It was exactly the stand he had taken in the counsels of eternity when the Father had presented the plan of salvation and explained the need for a Redeemer. In answer to that call for a Redeemer he had said: "Here am I, send me." And also: "Father, thy will be done and the glory be thine forever." And such, to my way of thinking, is the perfect answer, the one we should all give in all things pertaining to life and salvation and to all of our affairs during this mortal probation, and then on in eternity. It is the will of the Father that you and I want to follow, not the will of anyone else; we want to rise above our own wayward courses.

WE believe that Christ has appeared in this our day with his Father, as has been certified to from this pulpit this day. His latter-day appearances began when he and the Father came to

the Prophet Joseph Smith in the sacred grove. We believe that from the day of its organization, his hand has been guiding and directing and looking after the affairs of this Church. He has given us the spirit of revelation, and the Light of Christ, and also the Holy Ghost which bears record of the Father and the Son, to light our path and guide the destiny of the Church.

And it will not be a far-distant day when with power and glory and dominion the Son will return to reign a thousand years on earth with righteous men. And there will be a time appointed when you and I and every person who has lived from Adam to the last man will be called to stand before the judgment bar and be judged by him according to our works.

When we Latter-day Saints pass through the waters of baptism, it is with a covenant that we will stand as witnesses of Christ at all times and in all things, and in all places that we may be in, even until death, that we may be redeemed of God, numbered with those of the first resurrection and gain eternal life, by which we mean life in the celestial kingdom of heaven. One of our revelations says that it becometh every man who hath been warned to warn his neighbor. That is our responsibility.

You and I are the most blessed and favored people on the face of the earth. God has actually spoken in this day and that through the men who have presided over this kingdom. We have that testimony, and the Holy Ghost bears record of its truth to us. And now our obligation is to carry that message to the world, to proclaim Christ's divine Sonship and the salvation which comes through him. He is the Savior of the world, and I think that every one of us ought to take every opportunity that comes to us to bear that witness.

Now it is not always a matter of just saying in so many words that these things are true. First of all, I think we bear witness of Christ in the life that we live, by letting our light shine and by letting the gospel principles speak through us. If we can get the love, charity, integrity, humility, and virtue that are part of the gospel into our hearts so that others may see our good works, we are by that fact

testifying of the fruits of Mormonism, of the fact of the restoration of the gospel, and of the divinity of Jesus Christ whose hand is in this work.

Having done that, it remains our responsibility, I think, to teach the doctrines of the kingdom, to expound the principles of salvation to the world. Our time it too important to teach ethical platitudes. We are expected to give all men to whom we have opportunity to give it, the message of salvation, the glad tidings of the restoration, the fact that God has spoken in this day, and the assurance that there is peace and joy and happiness by living the gospel here and now, and an eternal reward in the world to come.

Then after we have taught people the principles of the gospel, after we have let our light shine before them, it remains for us to seal that witness with pure testimony, as moved upon by the Holy Ghost, that we as individuals know that these things are true.

LAST Sunday I was in the Granite Stake. They have about 5500 members of the Church and sixty-three missionaries serving in the foreign field, nearly 1.2 percent of their stake population. Two weeks ago I was in the Juarez Stake. The Dublin Ward has 214 members of the Church and twelve foreign missionaries now serving. As President Smith said, there are 5000 missionaries out in the world today, which is one-half of one percent of the Church population.

I am not so sure but what we can increase our missionary force, but what the quorums of the priesthood can do more to assist in the support of worthy missionaries who cannot otherwise be supported in the mission field. By doing this they will be helping to roll forth the testimony of Christ in this day. Our ward teachers have the glorious opportunity of bearing testimony of Christ every month to the members of the Church, by teaching them the doctrines of the kingdom and urging them to righteousness.

The Lord has given us every opportunity. We have the promise that, if we are valiant in the testimony of Christ and keep his commandments, we will receive glory and honor and reward in eternity, but if we do not what the Lord says, we have no promise.

I know that this work is true. I know that God's hand is with this Church and that the men who now preside over it as prophets, seers, and revelators are giving the mind and will of the Lord to the Latter-day Saints, the things that will lead them to glory and honor and reward in the eternal world. I think every member of this Church who has arrived at the years of accountability is both entitled to be and expected to be a witness for Christ. That you and I may stand valiant and firm in the testimony of Christ is my prayer, in his name. Amen.

Award Announcements

(Concluded from page 738)

quirement, on a pro rata basis, for the time served in each office. For instance, if a deacon is ordained a teacher in the middle of the year, he is required to collect fast offerings at least fifty percent of the time he is a deacon, and is required to serve as a ward teacher at least fifty percent of the time he is a teacher.

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(Continued from page 714)

"Dost thou still retain thine integrity?"

Now, brethren and sisters, I would like to read the testimony that came from Job. I think it is one of the most beautiful things that we have in holy writ, for this is what Job said:

Oh that my words were now written oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body; yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another. (Job 19:23-27.)

Is there any amount of wealth in this world that could take the place of that positive assurance that Job had in his heart, as a friend of God, through the testimony of the Holy Ghost, that though his body should be destroyed yet in his flesh should he see God—whom he should see for himself?

Malachi gives us this call back to service of the Lord in the matter of the payment of our tithes and our offerings. I think the third chapter of Malachi was directed entirely to the people of this generation, for he begins that he would send his angel to prepare the way for his coming, and then he should come swiftly to his temple—that did not occur in the meridian of time—and that he should come cleansing and purifying as refiner's fire and as fuller's soap, and then he invites all Israel to return unto him and they say:

... Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Malachi 3:7-9.)

And I presume there is not one here today who realizes what the truth of that statement was, for I think there was no church or people in all the world paying tithes at the time the Church was restored in these latter-days, when the Lord sent his angel to call them back to serve him.

And then the Lord said:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. (Idem 10-13.)

BROTHERS and sisters, when we think of the condition of this land when

our pioneer fathers came here, has not the Lord fulfilled his promise; has he not made it a delightful land; has he not proved that he would keep his promise? The Lord has indicated that he is bound when we do what he says, but when we do not what he says, then have we no promise. The Lord has made this a delightful land, and all nations who know us and know of our prosperity call us blessed, and out of this land we are able to send forth the gospel message, as David of old saw, unto the inhabitants of the earth, for David said:

Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:2.)

There is one part of that third chapter of Malachi that we do not usually hear much about, and I would like to read it to you today:

After the Lord said that all nations should call us blessed, he adds:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

Ye have said, It is vain to serve God: [and we hear that occasionally in our midst] and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Mal. 3:13-15.)

In other words, as the scriptures say, the rain falls upon the just and the unjust, and when we see the unjust in our midst enjoying blessings of the Lord, sometimes, in our own estimation, beyond even the blessings of him who walks in His ways and keeps his commandments, we begin to argue whether or not it pays to serve the Lord. That is what Malachi saw, and the Lord heard them, and said:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name,

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Idem 16-18.)

Plan for Peace

(Concluded from page 724)

that is being done by this organization and should try to implement it where it is weak and give it support where it is strong that we may indeed bring about "peace on earth, good will to men," rather than resort to devastating wars.

—M. C. J.

I would like to see every friend of mine in this Church have his name recorded in that book of remembrance, and I am sure that when he comes to claim his jewels, he will realize that no sacrifice that has ever been required at his hands could compensate for the lack of that very thing, for they will be numbered among his jewels. That is what I think being partners with him means.

What a promise! What a promise that he will bless the land! I wonder as we go about our daily duties from day to day if we are able to realize how much of the joy and the happiness and the success that is ours in life is really ours by virtue of our own doings and how much of it is the result of the blessings of the Lord.

DO you remember the statement of Daniel Webster about this western part of America, when he said that he would not vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it was then? And Jim Bridger, when Brigham Young met him, said that he would give one thousand dollars if he only knew we could raise an ear of corn in these valleys, but Isaiah, Jeremiah, and the prophets of old, had seen the prosperity of Zion in these valleys of the mountains. The Prophet Joseph had declared that the Saints would continue to suffer persecution and be driven, and many would apostatize, and some would be put to death, and that they should ultimately be driven to the Rocky Mountains, and here they should become a mighty people in the Rocky Mountains.

I want to read to you two brief statements from Isaiah with respect to what the Lord promised to do in the redemption of this wilderness, to make it blossom as the rose, and I want to say to you that it is a miracle in my mind the part "water" was to play in the redemption of latter-day Zion.

Isaiah said: "Behold, I will do a new thing," and as far as my understanding of this scripture is concerned, that new thing was the great principle of irrigation. It is true the Saints had to make the canals, they had to make the ditches, they had to put in the dams, but the land might have remained arid had not the Lord put into their minds the inspiration to do this very thing, and that is what Isaiah saw that the Lord would do. He said:

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert. . . . (Isaiah 43:19-20.)

If you want to see the rivers in the desert, just go up through Idaho and see the great canals that come out of the Snake River. They are greater

(Concluded on page 744)

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(Concluded from page 742)

than many of the rivers of the land.

[The Lord has done this] . . . to give drink to my people, my chosen.

This people have I formed for myself; they shall show forth my praise.

And Isaiah states:

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. (Isaiah 43:20-21; 41:18, 20.)

So as you brethren gather in your crops by day in the harvest time, remember that it was the Lord God of Israel who did this new thing in this great wilderness to make it to prosper as a rose and to be a land that would attract the attention of all the world.

Now, I would like to remind you of a little statement that President Grant used to make often. He said:

I believe that to those who are liberal, the Lord gives ideas, and they grow in capacity and ability more rapidly than those who are stingy. I have that faith, and I have had it from the time I was a boy.

I believe the Lord gives ideas to men who are liberal and men who have desires to serve God, and those who choose to serve the God of Israel rather than the God of mammon, and I remind you of President Grant's story. It impressed me when I was a boy. When he heard Bishop Woolley, President Clark's grandfather, in a fast meeting ask the Saints to be liberal in their contributions, he promised them that, if they would be liberal, the Lord would bless them four-fold.

President Grant was then only a boy. He had fifty dollars in his pocket. He was working at the Zion's Savings Bank and intended to deposit it, but he handed it to the bishop, and the bishop wrote him a receipt for five dollars and gave him forty-five dollars change. But President Grant indicated that he wanted to pay it all. He wanted to put the Lord in his debt, because his mother needed two hundred dollars, and, if he paid fifty and he got four-fold, he would have his two hundred dollars. And Bishop Woolley said: "Do you believe, Heber, that you will get your two hundred dollars sooner if you give this fifty dollars to the Lord?"

He said: "I do." And the bishop wrote him a receipt for the other forty-five dollars, and on the way back to the bank he got an idea. Where did he get it from? He might never have received it had he not paid the fifty dollars. God Almighty sends ideas, and he has regard for each one of his

children individually. President Grant wired a man in the East, and in a few days he sold him enough bonds to make \$218.50 profit, so when he paid the tithing on it the Lord had given him his two hundred dollars and almost enough to pay the tithing.

I met a man in the East when I was there on a short-term mission. I noticed that he paid a large tithing and that he was very regular in the payment of his tithing, and I said,

Brother so-and-so, you must have a wonderful testimony of the law of tithing, and he said, "I have."

I said: "Would you tell me?"

"Well," he said, "my wife and children joined the Church a few years ago in England, but I didn't join because I did not have enough faith to pay my tithing, and I did not want to be a hypocrite. And so," he said, "one day when one of the young missionaries was being released, he came to me and said:

"Brother so-and-so, I want to baptize you before I go home."

And I said, "You cannot."

"Why not?"

"Well," I said, "I have not the faith to pay my tithing, and I am not going to join the Church until I have."

And then that young elder spoke up, under the influence of the Spirit of the Lord, and the Lord heeded his words and his promise when he said: "Brother so-and-so, if you will let me baptize you before I go home, I promise you that within a year from now you will be in America earning three times as much as you are earning today."

I said: "All right, where shall we go? That is good enough for me. If you are a servant of the Lord, I will take your promise." "Now," he said, "I did not see how in the world it could be fulfilled, because I was under contract to work for

my company for three years, and I knew I would not break my contract."

This was during the first world war when we had great difficulty here in America to get dyes that would hold their color, and we sent representatives from America to England to get dye workers. They went to this man's father, and his father said: "I am not interested, but I have a son who may be."

They went to the son. The son said: "I cannot go, I am under contract with my company."

"Well, if we will buy you off, will you go?"

And he said, "Yes."

"Now," he said, "to make the story short, the Lord just threw in a little for good measure."

"Within a year I was in America with my family, and I was earning four times as much as I was when that young elder made me that promise."

I told the elders, where it has been my privilege to preside in the mission field, if they wanted to see what the Lord did in the way of fulfilling his promises just to keep their eyes open as they went around among the Saints—those who kept the commandments, paid their tithes and their offerings—and compare them with those who failed, and they would know that the Lord is true to his promises.

I say to you brothers and you sisters, may God bless you, and when you give, remember you are only giving to show your loyalty to him whom you have chosen to serve; for "No man can serve two masters."

God bless you all, I pray, in the name of Jesus Christ. Amen.

SOME PROBLEMS AND PRINCIPLES

(Continued from page 708)

facilities we need here. I almost believe at times, without being able to prove it, that not only do we see more people here than anywhere else in the Church, but that more strangers see us here than in all the rest of the Church put together.

I AM grateful to Brother Frank Otterstrom for inviting again to my attention a few sentences from the mind and heart and experience of Brother Karl G. Maeser who had such an influence on this Church and its educational policies in his generation, and on the lives of those who have succeeded his generation.

Here is one which we may all have heard many times over but repetition of which is well worth while:

The Lord has unconditionally declared the triumph of his Church, but his promises to me are all conditional. My concern, therefore is about myself.

I have no fear, and I know you haven't, as to the ultimate destiny of this Church, and of the Lord's work in the earth. But many individuals fall by the wayside, and in the Doctrine and Covenants the Lord has in a number of places distinguished between his pleasure with the Church collectively and his pleasure with people individually, or displeasure as it may be. One such utterance is in the first section, where he declares that he is pleased with the Church speaking collectively but not individually. Regardless of the great strides the Church has made, in the words of Karl G. Maeser, "my concern . . . is about myself" and my own part and contribution to it. I commend to you the beautiful and profound thought of President Ivins yesterday: "Serving for the sheer joy of service, without thought of self."

Another sentence from Brother Maeser:

THE IMPROVEMENT ER

No man shall be more exacting of me or of my conduct than I am of myself.

And another one:

I would rather trust my child to a serpent than to a teacher who does not believe in God.

Here is another:

The Lord never gets in debt to any man.

I am reminded of Bishop Richards' remarks here yesterday.

And here is another sentence from Karl G. Maeser that is pertinent to our present problems:

Youth demands recreation, and if it is not provided in high places they will seek it in low places.

Brother Moyle touched on that yesterday: Spending time with our children regardless of our other pressing professional and business pursuits. These children of ours are going to grow up. What we have said about the visitors who come here, that they come at their convenience and not at ours, is true of children. They grow up at their convenience, or at Nature's convenience, and not at ours, and we had better touch their lives while they are with us and while we have the opportunity. They are going to find companionship somewhere, and if it isn't our companionship, it will be the companionship of someone else. If it isn't our influence, it will be some other influence that shapes and molds them, because they are not going to be isolated from outside influences, and we shall have no cause for complaint about the influences that do mold their lives unless we do our best to see that ours is dominant in the shaping and molding of their characters.

A final sentence from Brother Maeser:

If you want excuses, go to the devil—he can give you any number.

We can go to the devil for a good many things, and sometimes, in some instances, I'm afraid that is the source of too much that is plentiful in the world. The law of supply and demand does not seem to work as well as it should in this instance.

I am grateful, however, as Bishop Isaacson expressed yesterday, that this is a Church that proclaims the principles of repentance and forgiveness. If it weren't for repentance and forgiveness, life would be hopeless for most of us, if not for all of us.

I was talking a day or two ago with two of our brethren who are attorneys, and we were speaking of some of our penal practices and problems, about life imprisonment, for example. A man who is imprisoned for life, and who knows that there is no hope for

(Concluded on page 746)

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SOME PROBLEMS AND PRINCIPLES

(Concluded from page 745)

him, hasn't much inducement, perhaps, to be on his good behavior. I recall a scene to which I was a witness not long ago, which involved a small boy who had been invited to stay in the house for the rest of the day because he needed some disciplining. He was rather obstreperous during the day and said, "Why should I be good? I can't go out anyway."

Well, he had to be reminded that there was another day coming. If there isn't another day coming, there isn't much inducement, and I am grateful for the principle of repentance and

forgiveness. There is another day coming for all men, with some rare exceptions, on terms of repentance and forgiveness, and obedience. "Go thy way, and sin no more." There are two parts to that equation and they involve both forgiveness and sincere repentance.

I am grateful for my fellowship with you, my brothers and sisters, more than I can speak. And I am grateful that the mysteries of the kingdom have never troubled me much. I think that the simple truths of the gospel are so plain and so beautiful that I don't worry much about the things that no

man can explain; and I am sure in my own heart that if we will just live as well as we know how to live, we will be all right here and hereafter. It won't be the things that we don't know that will give us trouble. It will be the things that we do know and fail to abide by.

May God help us to go forth and live our lives and meet our problems and counsel our families and render service in his Church and be accepted into the kingdom of our Father in heaven, with his approbation, when that time shall come, I pray in the name of Jesus Christ. Amen.

SERVICE — KEY TO HAPPINESS

(Concluded from page 707)

Those of us who are neighbors to those people have a responsibility toward them, it seems to me. We may live by them, week after week and month after month, and even year after year, and we take them for granted, and we never offer them an opportunity. We never offer them an inducement to go with us as we perform our religious service. I have known of cases of men who have been offered such opportunities who were brought into activity and made rapid progress within the Church, and I recommend that all of us make it a personal responsibility to do all we can to bring into activity those men who are near us.

During the ten years that these stake missionaries have been operating under the direction of the First Council of the Seventy—it is eleven years now I believe—but in the first ten years we made a baptismal record of twenty-two thousand odd baptisms and at the same time we reported back into activity through our stake missionaries thirty odd thousand people. Not too long ago I made an analysis of those twenty odd thousand baptisms and, brethren and sisters, I was astonished to find out that one out of three of those baptisms was the baptism of a person over nine and under fifteen both of whose parents are members of the Church. Now, why is that? Why do we let them slip by us that way? Is it the fault of the father or the mother? Is it the fault of a ward teacher? Is it the fault of a ward clerk who fails to notify his bishop of the approaching age of the children of his ward, or is it our fault when we don't bring it to your attention from the pulpit, but it certainly must be the fault of somebody because when our stake missionaries approached those young people, seven thousand of them asked to be baptized, and have come into the Church to receive its opportunities and its blessings. There are others we know, over fifteen, of Mormon parentage, who have come back through the ministry of our stake missionaries. They have done a grand

work, but the thing that startles me is that unless we pay strict attention to our duties as leaders in the priesthood that that condition is likely to go on and on, and next year there will be an additional group written off the records of the Church because nobody has taken the care to teach them the importance and the value of baptism into the Church. And then I find that we have an army of forty-nine thousand people at home who are over twenty-one years of age and still in the Aaronic Priesthood. Many of them are fine men at heart and they just lack the inducement that some of us, if we were in touch with them, could render to bring them into activity, and activity is what it takes to keep them going.

I have known those men who have started in the welfare work to go right on to advancement in the Melchizedek Priesthood, and when I tell you that I have visited stakes where there was only one out of three families in the stake who had a man in it holding the Melchizedek Priesthood, you will realize that we have another responsibility to teach our boys and girls the value of being married in the temple of God for time and for all eternity. It has already been suggested to you this afternoon. I found one stake where only thirty-five families out of a hundred could possibly be represented in the Melchizedek Priesthood, and later I found one worse than that. The best I ever found was a hundred and seven percent.

BROTHERS and sisters, while we are spending hundreds of thousands of dollars, as we are, to send men to Japan and Africa and all intervening points what are we doing with these people who are right around our doors, to bring them into activity? I give that to you as our great objective in the missionary work for the immediate future. Let us see, brothers and sisters, if we can do it. Now for that purpose perhaps each and every one of us will have to make of himself a specially-called emissary to his neighbor, especially his inactive neighbor, that he

may show him the benefits and the blessings of the gospel; but before he goes to that neighbor he must trim his sails. He must analyze himself, and he must bring his conduct into strict conformity with the teachings of the gospel, and if he can go to him and show him by the life he lives the benefits he gets out of activity in the Church, the chances are far greater of a conversion than if he has to apologize for his own conduct when he tries to teach the advantages of adhering to the teachings of the Church.

That is our problem, brethren and sisters, to live in a way that every man who comes amongst us, to study us will see the fine side of the gospel reflected in our lives and that he will have no just cause for adverse criticism of us. That is a large order, I will admit, but nevertheless it is the duty and responsibility of every man and woman in the Church to show by the way he lives the values that are in the gospel, and those values are usually spiritual. If you are highly spiritual, those values will shine from your eyes like the reflected light from a diamond. You can't prevent it. When you live it, it shows, and when you don't, it shows too, but it is a dark light which comes forth when you are not living the gospel of Jesus Christ.

Now I trust, brothers and sisters, that we may have the power of God to do it. When we bowed our heads here this afternoon, we asked God to give us his Spirit. It is my experience that when I enjoy the Spirit of God, it is because I try to put myself in conformity with it, and when I do that, I enjoy hearing what is prompted in others by the Spirit of God. If I can't do it, I get no pleasure out of it. So when we come to these gatherings, brethren, and when we undertake our duties as leaders in the wards and stakes, let us try and put ourselves in a position so that we can expect, when we ask it of God, his spirit to guide and direct us.

May he bless us I pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

Joseph Smith

(Continued from page 706)

tian doctrine and conception. Revelation requires development and the concept of the divinity of the spirit and mind of man. Such was in brief the teaching of Adam, of Abraham, of Moses, Isalah, and all the prophets of the Old Testament. It constituted the pure idealism and faith of Jesus Christ, for he gave to his Father in heaven the dominant role in ordering the world for good. It gave in olden times, and must give now, the supreme lesson that God lives, that the spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory. It gives to man the supreme principles of ethical and moral life. It becomes the supreme power whereby man knows life and knows it more abundantly.

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth its own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and execute all things.

"The Glory of God is Intelligence, ... light and truth." "To his own master each man will stand or fall; and he that judgeth us is the Lord." We will serve our church, and country best as we perform day by day and hour by hour those humble and simple acts of self-dedication which make our lives a silent witness of him who brought light, and life and love into this sorrowful world.

America must hold to the simple beginnings of our founders. They brought hither in their little ships not money, not merchandise, no array of armed force, but they came with deep religious feelings, learning, law, and the spirit of faith. When they stepped upon these shores a wild, frowning wilderness received them. Strong in their faith in God, they began their combat with danger and hardship. Sickness overcame them, but they fainted not. They feasted on roots with patient spirits. The first thing they did was to kneel and give thanks to God for his protective care. Then they built a meetinghouse where they might worship, then a house for themselves. They established education and stern principles of morality. Their old town government was the most democratic of all governments. They knew the meaning of the term democratic, meaning a government of the people, but back of it is the feeling that every person must have a due respect for the rights of all other people. Churches arose in the depths of the forests, industry was fostered, no easy work in those days; colleges were established, and their civic life soon grew into the majesty of states. Then came a mystery

(Concluded on page 748)

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JOSEPH SMITH

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nation—a nation of law, art, industry, education, and an expansion into new territory never before equaled in the history of man. A government was brought into being with a background of civic and political idealism which was the blessing of Almighty God, and for this they gave thanks in solemn prayer.

TODAY we are sending into all the world young men and women who are carrying the gospel to the nations. It is a holy duty! We are turning our thoughts forward, as was done when the Church was organized. The missionary idea cannot be lost and the expectations cherished by our fathers cannot be forgotten. Men and women of many nations have found in the faith that which they required. They have been the means of adding to the culture of our state. We must not overlook the benefits which these men confer. They are by no means confined to things unseen and eternal. They are students and teachers. Geography, ethnology, history, sociology, philology, and every department of knowledge is indebted to them. They represent their country, and with honor. What we term missionary work is not limited to personal effort. Nations are missionaries. Our mission today is to act. We must advance the cause of the restored gospel by our onward march to greater accomplishments. No one can measure the years to come. To be alive and increasing, to be young and awake, this is the order of the future. The heroes and divinities of the past have their own place, but we have our leaders today. There is perspective in prophecy. A prophet of old declared: "Your young men shall see visions. Your sons and daughters shall prophesy." Today it is superbly true. If there was ever a time

that the world needs vision, it is today.

Our Seventies have a great duty, a divine call. They are workers in the vineyard of God wherever they live. They must keep ever in mind that they have a fine ambition to teach and to live. In their everyday walks of life, they are committed to nothing but the truth. They have the ardor of youth with the discipline of study and prayer. The word Seventy signifies a divine calling to teach God's word. The gospel must prevail in all the world. We need energy, enterprise, to prove that the "now" is the most important time of all. It is an unmistakable idea that a man who gives himself to Christ and his Spirit, will become what has been termed "a new man." The gospel requires reverent and hopeful study. The gospel does more than teach duty. It provides the motive and desire to do it, and it gives the moral strength. The divine message is advancing, and the Spirit of the Lord moves before it cloud by day and fire by night. The truth of Christ is to find men and to save them.

My brother Seventies, what the world needs first and to the end is God. Not God in the heavens and in the past alone. But God here, and known by "the man whom he hath ordained." The renewed gospel is young, and the currents of its life are strong. It keeps pace with knowledge, and intends to bring the world to the Lord. It is deep in the heart of man. The peoples of the world have made some preparation in the past. They are making preparation today. India will some day welcome missionaries. The walls of Egyptian sanctuaries long since destroyed will be rebuilt for Christ. The land of the Nile sheltered Christ when he was a child. It will shelter Christ again. All nations shall know his word.

BE BUILDERS, NOT WRECKERS

(Continued from page 704)

work they are doing. Just recently Sister McKay and I returned from a very strenuous but interesting and beneficial tour of the Western States Mission with President and Sister Francis A. Child. They also are doing a wonderful work. They are real leaders, fine executives, and they have the respect, confidence, and love of all the missionaries as well as of the members and non-members.

We traveled by auto nearly five thousand miles, averaged about three hundred miles a day; held nineteen district conferences and eleven district meetings with the missionaries. In these thirty meetings we contacted and heard from all the one hundred and fifty missionaries. They are doing a fine work. We were certainly delighted with the manner in which President Child meets the new missionaries as they come into the field. They are taken to their home headquarters and made to feel that they are welcome. President and Sis-

ter Child get acquainted with these new missionaries by holding a testimony meeting and a "search-for-talent" meeting, an impromptu meeting where these new missionaries are given an opportunity to show what they can do; and then they are given their instructions and their assignments. I was especially delighted with one of the instructions.

Here's a good thing to remember and a better thing to do.

Always join the construction gang and never the wrecking crew.

President Child is an optimist. He exemplifies what I like to call the "boost spirit." I think we need more of it in the Church and in the world, more "boost spirit" and less knock-knock; more builders and fewer wreckers, more lifters and fewer leaneers.

"If we look for the good and the beautiful, the good and the beautiful will come back to us." A prominent writer expresses this truth as follows:

THE IMPROVEMENT ERA

The universe pays every man in his own coin: if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticize, and hate, and you will be censured, criticized, and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence; kindness begets kindness, and love begets love. ("Compensation"—N. W. Zimmerman.)

How much happier we would be and how much more joy there would be in the world if we looked for and spoke only of the good and the beautiful; if we looked at the beauty of the hawthorn twig, its symmetry, instead of pointing out to everyone the dead leaf; if we enjoyed the fragrance and the beauty of the rose, instead of frowning and calling people's attention to the thorn on the stem; if we enjoyed to the fullest the uplift of the purity of the lily instead of calling attention to the little dirt left on the roots!

I like this story of the old frog:

Once on the edge of a quiet pool,
Under the bank where 'twas nice and cool,
Just where the stream flowed out of the bay,

There sat a grumpy and mean old frog,
Who sat all day in the sand to soak,
And just did nothing but croak and croak.
A blackbird hollered, "I say, you know,
What is the matter down there below?
Are you in trouble or pain or what?"

"AND YE SHALL BEAR RECORD"

(Continued from page 703)

And," he said, "I have enjoyed it every time."

May I say again that the effect that the gospel of Jesus Christ has had upon these missionaries and upon these members and sincere investigators is proof positive of its power to change the interest and the very lives of men and women. It has always been that way.

I CALL to mind the experience of Enos, a grandson of Lehi, who longed in his heart for a knowledge of the truthfulness of the things of which he had heard his father, Jacob, speak, and so while he was hunting beasts in the forest, he kneeled down upon the ground and called upon his Father in heaven in mighty prayer and supplication. And as he was praying, he heard a voice say unto him:

... Enos, thy sins are forgiven thee, and thou shalt be blessed.

And he cried out:

Lord, how is it done?

And then the Lord said:

The old frog growled, "Mine is an awful lot."
" 'Tis a dirty world," thus the old frog spoke—
"Croakety, croakety, croakety, croak."
Then the blackbird said: "I see what's wrong."

Why don't you smile or sing a song?
Look up, young feller, why bless my soul,
You're looking down a muskrat hole!
A wise old turtle, who boarded near,
Said to the blackbird, "Now, friend, see here."

Don't waste no tears on him," says he.
"That fool's down there, cause he wants to be."

In the future when any of us have the urge or are tempted to repeat gossip or speak unkindly or perhaps untruthfully of a neighbor or a brother, let us think that we also are just looking down a muskrat hole and then look up at the birds. Imagine we can hear the beautiful song of the meadow lark or the robin or the red-winged blackbird. My, how I used to thrill to listen to those red-winged blackbirds after a hard and dreary old winter, singing that early spring song! How much I am indebted to the Church, to the gospel of work since those early days! I trust, my brethren and sisters, that the Lord will bless us that we may be boosters and not fault-finders, builders and not wreckers, lifters and not leaneers, that we may look for and speak of only the good and the beautiful and above all that we may do our work so well, no matter what the calling is, that it can never be said of us truthfully or written after our names that we were called and found wanting. I pray in the name of Jesus Christ. Amen.

... Because of thy faith in Christ, whom thou hast never before heard nor seen. . . . wherefore, go to, thy faith hath made thee whole. (Enos 5, 7-8.)

Now the effect upon Enos of that testimony of the truth and the knowledge of the gospel which he had is shown in the following paragraph in which he said:

Now, it came to pass that when I heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. (*Ibid.*, 9.)

And not only did his heart change that he had a desire for the welfare of the Nephites, who were his brethren, but he had a similar desire for the Lamanites, who were his enemies, and he poured out his soul unto God for them.

In the twenty-third and twenty-fourth chapters of Alma we have a dramatic account of the power of the gospel changing almost a whole nation from a bloodthirsty, indolent, warlike people into industrious, peace-loving

(Continued on page 750)

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"AND YE SHALL BEAR RECORD"

(Continued from page 749)

people. Of these people the record says that thousands were brought to a knowledge of the Lord, and that as many as were brought to a knowledge of the truth never did fall away.

For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren. (Alma 23:7.)

And:

... there was not one soul among all the people who had been converted unto

the Lord that would take up arms against their brethren; ... they would not even make any preparations for war. (*Ibid.*, 24:6.)

On the contrary, they gave thanks unto God that he had given them a portion of his spirit to soften their hearts.

That is the great message I want to leave here. It is the softening of the hearts that this gospel does to the people who receive it.

The record continues:

... and this they did, vouching and cove-

nanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands. (*Ibid.*, 24:18.)

And:

... they buried the weapons of war, for peace. (*Ibid.*, 24:19.)

Now this remarkable transformation wrought in the hearts of these thousands of people was done in a very short period of time under the influence and power of the gospel of Jesus Christ. It would do the same thing today for all the peoples of the earth if they would but receive it, for in very deed it is, as Paul said, "the power of God unto salvation," (Romans 1:16) not only spiritually, but also temporally and politically and in every other way.

It is a marvelous light even now shining in the darkness in this benighted world, but, unfortunately, as John said:

... the light shineth in the darkness; and the darkness comprehendeth it not. (John 1:5.)

TIME and time again during the history of man's sojourn upon this earth, the Lord has sent his gospel, this marvelous light, into the world to change the hearts of men in the time of crisis, that they might be saved from destruction, and time and time again the peoples of this earth have rejected it.

Just as acceptance of it changes the hearts of men and women, bringing righteousness, love, peace, and happiness, so the rejection of the gospel of Jesus Christ brings wickedness, hate, war, and suffering. History clearly establishes the fact that the message of the gospel of Jesus Christ cannot be rejected with impunity.

On this point I call to mind and ask you to consider with me for a moment the experiences of the Jews in the meridian of time. The Savior presented himself and taught his gospel personally to them, but they rejected it. Near the close of his ministry, knowing that they had rejected both him and the gospel which he taught them, he was moved with profound sorrow and broke forth in that great well-known lamentation:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

He said, as a result of this rejection:

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

Elder James E. Talmage says he probably uttered these fateful words

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as he stood on the heights of the temple for the last time overlooking the city of the great king. This thought seemed to continue with him, because a short time thereafter as he was leaving for the final time the temple environs, the Apostles came to him and pointed out to him the beauty of the temple and the buildings on the temple site. His only answer was:

... verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down. (*Ibid.*, 24:2.)

He returned again to this subject on his way to Golgotha when he said to certain women who, following him, bewailed the fate to which he was going:

... Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. (Luke 23:28.)

And then he detailed to them the terrible events that would accompany the destruction of Jerusalem, which he saw coming as a result of the rejection of his message by the people of that day. He told them that those times and events would be so terrible that they would call upon the mountains to fall upon them and upon the hills to cover them.

You all know the sequel, how the Jews carried through their awful plot and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70 A.D. the city fell into the hands of the Romans as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and

... tens of thousands were taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators.

All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it.

TODAY the peoples of the earth stand at the crossing of the same roads as did the Jews in the days of Jesus. The same choice is before them. They may accept the gospel of Jesus Christ and move on to righteousness, peace, love, and happiness, or they may reject it and suffer wickedness, hate, war, and destruction.

The Lord in his great mercy has seen the events of our time coming, and he has sounded the warning and offered the way of escape. Remember that in the first section of the Doctrine and Covenants he said:

... I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. . . . (D. & C. 1:17-18.)

Instructing his servants as to what they should proclaim to the world, he said:

... ye shall go forth in the power of my Spirit, preaching my gospel, two by two, ...

... just as we are doing,

in my name, lifting up your voices as with the sound of a trumpet, declaring my word like unto angels of God.

And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand. (*Ibid.*, 42:6-7.)

... and ye shall bear record of me, even Jesus Christ, that I am the Son of the living

God, that I was, that I am, and that I am to come. (*Ibid.*, 68:6.)

This declaration that Jesus is the Son of the Living God, that he was, that he is, and that he is to come, is, I think, the core of the gospel of Jesus Christ. A testimony of its truthfulness constitutes the only motive that I have ever been able to find which is strong enough to change the hearts of men from hate and wickedness to peace and righteousness. Rejection of that message, according to the words of the Lord, will bring scourges,

... until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

(Concluded on page 752)

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"AND YE SHALL BEAR RECORD"

(Concluded from page 751)

Continuing with this modern revelation, the Lord makes reference to that experience of Jerusalem, of which I have told you:

Behold, I tell you these things even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (*Ibid.*, 5:19-20.)

Now my beloved brethren and sisters, in conclusion I bear witness to the fact that the gospel of Jesus Christ as restored to the earth in these latter-days through the Prophet Joseph Smith is intended to be and it is the key to

the solution of the problems which face our world today, both people individually and collectively. May we who have accepted and declared our allegiance to it keep it brightly shining in our own lives and before the nations of the world, and may others of our Father's children in sufficient numbers receive it before it is too late, that the world may be saved from destruction. I humbly pray in the name of Jesus Christ. Amen.

Eternity is without bounds and is filled with matter; and there is no such place as empty space. And matter is capacitated to receive intelligence.

—Brigham Young

Teach Your Children

(Concluded from page 702)

all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if he abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto him in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory. (D. & C. 132:19-21.)

WE often say, and you have heard the expression as it has already been referred to in this conference, that "as man now is, God once was, and as God now is, man may become." The only way man may become as God now is, is through fulfilling the laws of celestial marriage and the laws of the gospel, as I have just read to you the word of the Lord from the Doctrine and Covenants. Can we afford to overlook such opportunities for exaltation? Temple marriage is not just another form of church wedding; it is a divine covenant with the Lord that if we are faithful to the end, we may become as God now is.

Are you teaching your children to keep the Word of Wisdom only because it is a good health habit, or are you teaching them that by not keeping the Word of Wisdom they are not eligible to receive the knowledge and understanding to comprehend the laws of godliness, and so will be deprived of the opportunity to receive the power of the priesthood, and then not be permitted to enter the temple and thereby lose all the blessings of increase for all eternity? That is quite a price to pay, I would say. We are told they will become ministering angels, and in worlds without end shall have no increase. (See D. & C. 132:15-18.)

Teach them to live the gospel by keeping all the laws and ordinances of the gospel, that they may have eternal life. No price is too high, no sacrifice too great.

May the Lord's blessings be with us. May we follow these teachings and counsels, that these blessings and promises that are given to us will be realized in due time, I pray in the name of Jesus Christ. Amen.

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Responsibilities of Parents

(Continued from page 700)

fare program. I am thrilled when we read the statistics of how much we have accomplished in the welfare program, how many trainloads, carloads, shiploads of supplies we have sent to the needy Saints in Europe and how much we have accomplished in the organized stakes of Zion. It seems as though those things may be measured in tons, but there has been a benefit come to the people of this Church as a result of this welfare program of a spiritual nature which cannot be measured. It cannot be estimated, but the good which has been accomplished can be seen in the increased affection which this work has brought between the children and the parents. If we were to work all the days of our life and sacrifice all of our surplus and keep only that which we actually need for ourselves and bring into our lives as a result thereof a closer love and affection for our children than we have heretofore had, no one would deny but what we have spent our means well.

It would seem that all of the philosophies of the world today are set upon destroying the home. As we travel through the world, the people of the world seem to have lost in their lives the significance of home. We as Latter-day Saints cannot do this. We must still maintain the home as a place where we can kneel down daily with our children and teach them to pray. Our home is the place where we can teach them the gospel. We cannot be saved in ignorance, and neither can our children. What a wonderful work it would be if today we could bring back into the home the teachings of the gospel of Jesus Christ as a means of overcoming the delinquency there is in the world, among the youth. We can't deny the fact that there is greater delinquency among the young people of the world than ever before. We as Latter-day Saints have the responsibility to see to it that this delinquency of which the world is guilty does not creep into our homes. I have had occasion many times, to suggest that maybe if we would enter into this family relationship with the same enthusiasm, with the same ambition and the same energy and the same desire as we do our temporal affairs that our families and the home would mean more to us than they do now. It has been my thought for a long time, certainly my considered opinion and my testimony to you today that one way

(Continued on page 754)

GROWING PAINS

By Josephine Hamlin

IT'S NOT the gray hairs that spring from my head.
Although they do make me feel older;
It's the fact that today in a son's farewell
kiss,
I found I came just to his shoulder!

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Responsibilities of Parents

(Continued from page 753)

to combat divorce in the world is for men to pay more attention to their wives and for wives to pay more attention to their husbands, and let some of the things of the world go by and do not take the example of the world as that which we must follow but rather apply ourselves to the performance of some of the humbler duties of life.

The Lord bless the mothers in Israel who keep their flock under their arms, who teach them to pray at their knees, and the Lord bless the fathers in Israel who are willing to take time off from their business and from their farms to spend with their sons and their daughters.

Of course I see a great deal of virtue in this welfare program. If fathers would pull themselves away from their work and would engage themselves in the various projects that have been initiated in this welfare program, they would soon see the blessing to be derived from taking their sons with them and mothers their daughters.

As I go into the meetings of the Saints, I always have a feeling, I have it today, that the adversary has absolutely no power over us so long as we are assembled here in the Lord's house and worshipping him. Brethren and sisters that same protection goes with us throughout our lives and in all our activities if our associations be with those who have the same ideals and the same objectives in life. This priesthood was given to us to be a protection, and in order that it be a protection we must be active in the quorums to which we belong. Men who associate actively in the priesthood quorums of this Church will keep themselves from the power of the adversary. Their motives will always be righteous. They will bring into their homes a spirit and an atmosphere that will keep their children in the line of their duty. It will give to each and every one of us a desire which we cannot overcome except we fulfil it, to see to it that every son and daughter with whom we are blessed knows as much about this gospel of Jesus Christ as we do.

It would be a reflection upon the people of the Church if their sons and daughters as they come to us to be interviewed to go on a mission should tell us that they had never heard their father or their mother bear their testimony. So we should go to our various places of labor throughout the Church and teach our people to bear their testimonies to their children and to teach them the simple but the fundamental principles of this gospel. There will be none of our youth leave our Church and join any of the churches of the world if they once have within themselves a knowledge of the true gospel of Jesus Christ as restored through the instrumentality of the Prophet Joseph Smith. I tell you, my brothers and sisters, we have a responsibility to make of our homes a sacred place where our

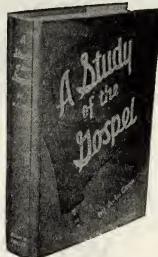


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children will want to come and bring their children and kneel with us in prayer and read the scriptures with us and discuss with us the problems of life.

Now, if we devote ourselves to the institutions of the world, and they are multiplying daily, we will have no time for the Church. All of us have opportunities to join this organization or that organization, and it is time for us to realize that every organization which we join, no matter how good its purposes may be, detracts, to some extent at least, from our observing and practising the things which we should do in our home and above all giving of ourselves to our families. It is not enough in this day and age to make money, to be able to bestow the riches of the world upon our children to let them live in luxury, give them all of the things of life that they might want. Better than all that is to give a little of ourselves to our children that they might know us for what we are and feel of the spirit which we have and which we receive through keeping the commandments of our Heavenly Father.

I was reading the other day what President George Albert Smith said many years ago, and in conclusion I want to read his statement:

Grateful should we be for a knowledge of the eternity of the marriage covenant. If in this life only have we hope we would indeed be of all men the most miserable. The assurance that our relationship here as parents and children, as husbands and wives, will continue in heaven and this is but the beginning of a great and glorious kingdom that our Father has destined we shall inherit on the other side, fills us with hope and joy. One of the greatest evidences to me of the divinity of this work is that it teaches there is life eternal on the other side and that there will be a reunion there of the loved ones who have known each other here, consequently as parents we may well be patient and loving toward our children, for they will eternally abide with us on the other side, if we and they are faithful. The few years that we live here will be regarded as a time in which we become acquainted, but when we mingle in the other life, we will know each other better than we have here.

President Wilford Woodruff said on one occasion:

Bless your souls, if you live here in the flesh a thousand years, as long as Father Adam and lived and labored all your life in poverty and when we get through, if by your acts you could secure your wives and children in the first resurrection to dwell with you in the presence of God that one thing would amply pay you for the labors of a thousand years.

Now let us make the sacrifice, my brothers and sisters, of the labors of a day or two a month to spend with our children and help them to gain a place in the celestial kingdom of our Heavenly Father, there to dwell with us and to add to our glory eternally. I pray humbly this may be our happy lot, in the name of the Lord Jesus Christ. Amen.

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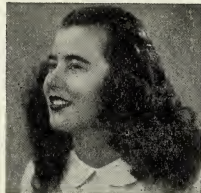
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KNOW WHAT IS RIGHT

(Concluded from page 709)

He warned that if their religious sessions resulted merely in theological definitions it would be a colossal failure. He spoke for peace but with words of dynamic realism.

Yes, may God preserve ever among us, throughout the earth, men who know the right and have the courage to stand for it, and may ever preserve the dignity of personality, and the strength of the voice of the people.

And finally, may God give us that other great need, faith in him.

I read these words from the immortal Lincoln, which I treasure:

If it were not for my belief in an overruling Providence it would be difficult for me, in the midst of such complications of affairs, to keep my reason in its seat, but I am confident that the Almighty has his plans and will work them out, and whether we see it or not, they will be the wisest and the best.

AMONG THE POLYNESIANS

(Continued from page 699)

Samoa. Another couple who had been married for years and had had no children came to the mission home there to be blessed that they might have this greatest of all blessings. And incidentally, brothers and sisters, the greatest calamity that can come to the home of a Polynesian is not to have children. It is such a great calamity when they do not have children that they go out and borrow their neighbor's children and rear them.

Well, we blessed this young couple, and when my wife and I were there in May, they brought the child to me to be christened and blessed, and asked that it might be given the name of my wife.

A lady came to me in the mission home suffering from what the Samoans call *mu mu* — or elephantiasis — her legs swollen out of all proportion. She said: "Brother Cowley, bless me and remove from me this dread disease." A month ago in Samoa she came to the mission home and she said: "Do you remember me?" I said, "Yes, you are Sister Purcell who was suffering from *mu mu* when I was here before." She showed me her ankles, and they were entirely normal. Then she said: "Now, I want the cataracts to drop from my eyes. Bless me now that I may receive this blessing through the priesthood of God, from God who has all power to heal."

Down in New Zealand during my last mission—and incidentally I have not reported my last mission to New Zealand when I was president there. I will wait six or seven years to do that and be in line with some of you other mission presidents. But I went to a place there one day. It was during the war years. A young man brought his child, an eight-month-old child to me, and he said: "President Cowley, I want you to christen our baby." I said: "It looks like quite an old child to be blessed. Why have you not brought it before?"

"Oh," he said, "I just have not gotten around to it."

So I said, "All right, what is the name?" And he told me the name, and I was just about to bless the child and he said: "While you are giving it a

name, please give it its vision. It was born blind."

Just like that—just as a matter of fact! "You have the authority to give this child a name and a blessing and you have the authority to give it its vision."

I was overwhelmed. I was doubtful, but I knew that within the being of that Polynesian there was the simple faith of a child, a faith not beloudered by psychology or any of the learning of men but a simple faith in God and the promises he had made through his Son Jesus Christ. I gave that child its name, and eventually I mustered up enough courage to bless it with its vision.

President Halversen knows the little boy. I saw it a few months ago. He is now six or seven years old, running all over the place, and he can see as well as I can see this day. "Lay your hands upon the sick, and they shall recover."

I would like to add a story or two here to those which have been related by Bishop Richards. Down in Tahiti where I have recently visited—and I could tell some stories about traveling on ships down there—our people down there have a seasonal occupation of pearl shell diving, and our men are the best pearl shell divers in the islands of French Oceania. Why are they the best divers? Because they keep the Word of Wisdom, and they can stay under the water longer than the others who do not. They stay under the water at a depth of ninety feet for upwards of two minutes and forty seconds. They dive to that depth and bring up the pearl shell which gives them part of their means of support for the remainder of the year until the next season approaches.

This one young Latter-day Saint placed his pearl shell on the shore in two piles, one was a large one and one a rather small one, and when the trader came around with whom he had the contract to sell his pearl shell the trader asked him about the small pile. He said: "Is that yours?" He said: "No, that is not mine."

The trader said: "Where did it come from?"

He said: "Oh, I dove for it."

"Well, why is it not yours?"

In closing I bear my testimony to the divine mission of the Prophet Joseph Smith. I never bear this testimony but what I feel in my heart I have done something worthy and lovely. God bless us that we may love all peoples, that we may know the right, then courageously stand for it, and may we continue in our faith in God and in the divine mission of the Prophet Joseph Smith. I humbly pray, in the name of Jesus Christ. Amen.

He said: "That is God's pearl shell."

"Who has the right to sell it?"

He said: "I can sell it."

"Well then, I will buy it."

"Yes, you may buy it, but not at the contract price. You will have to pay the market price for God's pearl shell"; because the market price had gone up since he had signed the contract.

And so he sold God's pearl shell at the market price and his own at the price for which he had contracted. And when I inquired what he would have done had the price gone down instead of up, he said: "I would not have segregated God's pearl shell. I would have left it with mine. I would always see to it that God gets the top price for his pearl shell."

How would you like to have a partner like that, brothers and sisters? When you men are dividing up your pearl shell what consideration do you give to the price which should be paid for God's pearl shell? I have a sneaking idea that if the price had changed as it did in that instance that some of us would have tried in some way to have obtained the market price rather than the contract price for our own.

I had a little mother, and I still have her down in New Zealand. I knew her on my first mission when I was just a young boy. In those days she called me her son. When I went back to preside, she called me her father. I am fearfully and wonderfully made.

Now, on one occasion I called in as I always did when I visited that vicinity, to see this grand little woman, then in her eighties, and blind. She did not live in an organized branch, had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

I went in and greeted her in the Maori fashion. She was out in her back yard by her little fire. I reached forth my hand to shake hands with her, and I was going to rub noses with her and she said: "Do not shake hands with me, Father."

I said: "Oh, that is clean dirt on your hands. I am willing to shake

hands with you. I am glad to. I want to."

She said: "Not yet." Then she got on her hands and knees and crawled over to her little house. At the corner of the house there was a spade. She lifted up that spade and crawled off in another direction, measuring the distance as she went. She finally arrived at a spot and started digging down into the soil with that spade. It finally struck something hard. She took out the soil with her hands and lifted out a fruit jar. She opened that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to one hundred dollars.

She said: "There is my tithing. Now I can shake hands with the priesthood of God."

I said: "You do not owe that much tithing."

She said: "I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again."

And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks, and as I left her, I asked God in my heart to bring down upon me a curse if from that day henceforth and forever I did not return to God his pearl shell, one-tenth of all that should ever come into my hands.

I love this work, my brothers and sisters. I thank God for my missionary companions. The traveling which I do is sometimes hazardous, but I love it; I feel the protection of the Almighty God.

WE left New Zealand three or four weeks ago, and I was on one of those fine clippers of the air. Two hours out of New Zealand we struck a violent storm. The first thing I realized was that we had struck something. As a matter of fact, we had been struck by lightning. The lightning had penetrated the nose of the ship, and that lightning ball bounced around the plane. How it missed the propellers, I do not know. It destroyed one stabilizer on the plane. We continued on our way. I believe from that moment until we landed at Nandi, Fiji, God was the pilot of that plane, and I was his servant, praying that we might be landed safely at our destination.

I had no fear in my heart. I know that God looks after his own.

I was on a little ship in Tahiti, a little submarine chaser of about fifty tons, a converted submarine chaser. The way that thing acted I am sure it had not been converted; not properly so. Eight days I was on that submarine chaser, and there was never a calm moment. There were a hundred and ten live pigs on the deck space, and they were closed in by crates containing chickens. I think Tahiti is the only place in the

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OGDEN

AMONG THE POLYNESIANS

(Concluded from page 757)

world where roosters crow all night. And then just ahead in front of these porcine quadrupeds and the fowl, were thirty-eight seaskick natives.

President Mitchell and I were in a tiny cabin. That ship tossed and rolled. We never had our clothes off for six days. I had to lie on my bunk and hang on to some pipes overhead to keep from being catapulted out into whatever space there was there, and I have never heard such a symphony in my life. I will never forget it. Pigs squealing, roosters crowing, sick natives retching, and me hanging on for dear life. But I was not seaskick. Never have I been seaskick or plane sick or car sick or train sick. I have been sick, but it has never been caused by vehicles of transportation.

I left Tahiti in a freight ship. I was a member of the crew of that freight ship. It was the only way I could get on the ship. I had to go to the captain and ask him if he would take me on as a passenger, and he said: "No, we are not allowed to take passengers."

I said: "May I sign on as a member of the crew?"

He said: "I think that can be arranged."

And so I signed on as a member of the crew, and I went from there to New Zealand. I never did find out what my duties were on that ship as a member of the crew. I thought for a time that I might be the chaplain, but we crossed the international date line Saturday night, and when I woke up it was Monday, so Sunday was scratched right out, and I could not even perform my duties as a chaplain.

When we arrived at Samoa, I was called to the bridge of the ship. The captain said to me: "Do you know where Apia, Samoa, is?"

I said: "Yes, you are just passing it."

He had passed our port of destination so we turned back and went into Apia. From there, we went on to New Zealand, and before they started doing the heavy work of unloading the ship, I signed off as a member of the crew.

God opens up the way, brothers and sisters, for his servants to accomplish their work.

I see sitting before me now one or two of our good Japanese members

from the Central Pacific Mission. Some of the finest Saints we have in this Church are our Japanese Saints. I think sixty-five percent of them pay a full tithing. Most of them keep the Word of Wisdom, and so our erstwhile enemies are indeed among our best Saints. As President Kirkham said, let us love all people.

I love the people of my missions with all my heart. I love my missionary companions. They are doing a great work. They are the servants of God. Way down in far-off Australia, that great commonwealth, over in New Zealand and back up into the Polynesian Islands, your sons and your daughters are those who have gone into the world in answer to the commission of our Lord and Savior.

God bless you all. I leave my testimony with you that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and these are men of God, endowed with the power from on high to be the leaders of God's children in the Dispensation of the Fullness of Times. May we sustain them as such I pray, in the name of Jesus Christ. Amen.

BUILDERS OF FAITH

(Continued from page 698)

Church. I always get great stimulus out of it. I am a better man because I read what he says, because I love the influence he carries. Although I cannot be in his presence every day, I can read what he has said, and through it feel his influence.

President Smith is assisted in the editorship of THE IMPROVEMENT ERA by Dr. John A. Widtsoe and President Richard L. Evans. These men are a great inspiration to the Church. You are in excellent company when you are in their presence, and if you want to have their influence about you and the children in your home, then take THE IMPROVEMENT ERA.

I do not know what the exact circulation of THE IMPROVEMENT ERA is, but I know that it is not what I would like to see it. I think that if we have a quarter of a million homes in this Church we ought to have nearly a quarter of a million circulation for THE IMPROVEMENT ERA, because it ought to be in every home for the good it will do to you and to your children.

I feel exactly the same way about the *Relief Society Magazine*. I do not know anywhere where you can find a magazine that will do you as much good, as a woman and as a mother, as does the *Relief Society Magazine*. It is published and edited by women of great faith and great spirituality as well as of great mentality. Every woman in this Church should have the *Relief Society Magazine* and read it. Wherever there is a Latter-day Saint home,

there should be the *Relief Society Magazine*. Wherever there is a Latter-day Saint mother, there should be the *Relief Society Magazine*.

You will be a better Latter-day Saint, and you will be a better mother if you will take the *Relief Society Magazine* in your home. Your husband and your children likewise will be benefited by it because it does carry the spirit and the very essence of the gospel of Christ right into your home.

If you want better homes such as President McKay has been talking about here, then you bring into your home these magazines which help you so. I again say that I believe that the *Relief Society Magazine* should be in every home, and therefore that magazine also should have a circulation in excess of two hundred thousand.

AND then, we are also interested in our little children. Don't you love your little ones and don't you fast and pray for them, and don't you hope that they will be converted to the gospel of Christ, and don't you hope that they will grow up to be stalwart members of this Church? Then place in their hands every facility that you can to help them to get this faith deep in their hearts and to establish habits and customs which will be in compliance with the teachings of the Church. Do you know one of the greatest and best helps you can get to place in the hands of your children? It is a magazine published by the Primary Association of

this Church, and it is called *The Children's Friend*. It is the grandest, by all odds the best, child's magazine, that I have ever seen anywhere. It will do a great service for your children. The children of the Church love it. It provides wonderful things with which to build faith and character. It also gives them entertainment. It gives to the children of the Church that something which they love and which they need.

It is indeed a mistake to suppose that *The Children's Friend* is only to go into the homes of those people who happen to be workers in the Primary Association. Every child in this Church is entitled to the benefit that can come to him or her through the use of that wonderful magazine. If you love your children and if you desire to build faith in their hearts and to develop character, put in their hands this valuable child's magazine. Whether you yourself happen to be a Primary worker or not, your children need the increased faith and strength that can come to them through the use of that magazine. Take it. It is one of the helps that God has given to you to assist you in teaching and rearing your children.

Then there is another magazine, *The Instructor* which is provided by the Sunday School, primarily for teachers. It, too, is designed to build faith and character and stability here in the Church.

There is another publication which I love with all my heart, and that is *The Deseret News*, a publication

which is owned and operated entirely by the Church. As President McKay said the other night, *The Deseret News* is your newspaper. It belongs to you, and you should be interested in it. You should be interested in seeing it grow and develop.

One of the great merchandising experts in the United States is a man named Amos Parrish. I have always enjoyed reading his magazine. One of the things he teaches merchants is that they are to sell their products for what they will do for the people, and he tells the buyers to buy products for what those products will do for them, for the type of service they will render.

What does *The Deseret News* do for you?

In the first place *The Deseret News* brings to you a fine high class news and feature coverage which is in keeping with the very highest traditions of American journalism. That newspaper has been very greatly improved in the recent past. It is a first-class newspaper, one of which you may well be proud, one which will serve you well in your home and one which will serve your children equally well.

What else does *The Deseret News* do for you? *The Deseret News* stands for Americanism. Whether you are a member of this Church or not, *The Deseret News* will help to make you a better American, and everybody needs to be better Americans today. So I commend to you that newspaper which builds patriotism, genuine Americanism in your hearts. It stands for the Constitution of the United States which has been referred to here today, and its editors believe with all their hearts that the Constitution was God-inspired. It promotes greater and finer communities, and better family life. You are all of you interested in cleaner communities, in higher standards of living. You would like to see reduced the vice that is so apparent in so many of our communities. I would like you to know that *The Deseret News* stands for the high standards of the Church. It stands for clean communities, clean government, and clean living. If you want to be a good citizen and enjoy clean community life, *The Deseret News* will help you to do so.

MUCH has been said here about the youth. I tell you that *The Deseret News* will serve your youth. You know and I know what faith-destroyers cigarettes are. You and I know that a cigaret will help to destroy the faith and, if it continues on, the very salvation of your children. You may place *The Deseret News* with confidence and safety in the hands of your children, because the pages of that newspaper will never tempt your children to take a smoke. Likewise it never will tempt your children to drink beer or hard liquor, because such advertisements are not there. *The Deseret News* is a clean newspaper, and it will help you and your children to live the

gospel better if you have it in your homes.

You come here to these conferences and you want to know what the Authorities of the Church are thinking and talking about. *The Deseret News* brings to you almost daily the attitude of the leaders of this Church. I would not have you think that they read and study everything before it goes into the newspaper, because, of course, that could not be. But the general policy of *The Deseret News* is the reflection of the policy of the Church of Jesus Christ of Latter-day Saints, and if you want to know what the general attitude of this Church is on most subjects, *The Deseret News* will bring it to you.

The Deseret News also will give you another great service in that it brings to you its Church Section which, in my opinion, is one of the very finest things this Church has ever produced in periodical form. Every Church worker will do his work better if he has that Church Section. Your homes will have more faith if you read that Church Section. Your children will love the gospel better if they read that Church Section. I commend it to you with all my heart and all my soul.

There are many other things that I could say about this newspaper, but time is fast going on. My brethren and my sisters, some of you say, "We cannot afford to take all these Church publications." I ask you in all seriousness how can you afford not to take them? An investment in the Church publications costs but very little, but it is an investment in good living. You cannot go to the corner store and buy a dollar's worth of character or a quarter's worth of faith. Yet these are the things above all else for which we strive in life. Are we going to count our dimes so carefully—dimes that so many times otherwise we throw away for far less valuable things—that we are going to keep from our children and our homes these faith-building, character-building influences? How can we afford not to take them?

I remember Paul once said that the eye cannot say to the hand, "I have no need of thee." The hand cannot say to the foot, "I have no need of thee." (See I Corinthians 12:14-25.) Is there one of us knowing the dangers that surround our children in this day of lax morality, in this day of smoking, drinking, and carousing, is there one of us who will say that a single safeguard of the Church is unnecessary?

These publications are safeguards of the Church and I pray that we may have the vision to see them as such, and that we may not say to any one of them, "I have no need of thee," and for this I pray in the name of Jesus Christ. Amen.

Of those who have leisure and means to improve their minds and make themselves very useful, there are but few who do not squander their time and means.

—Brigham Young

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RESPONSIBILITIES OF THE PRIESTHOOD

(Continued from page 697)

is a choice group of men. In the Church, there is truly a spirit of unselfish service.

THERE came to my office a few days ago a fine upstanding, sweet-spirited elderly man. He came in timidly and took a chair at the desk, and then he said: "Brother Benson, how old can a man be before he is too old to go on a mission?"

And I answered: "My good brother, I do not know that there is any upper age limit."

He said: "I have been on two missions, and I would like to go on one more before I pass away. I would like to go back to Oklahoma, where I served my second mission. Do you think I am too old?"

"How old are you?"

"Eighty-six; but I would like to go once more before I die."

Now, there is much of that spirit among the priesthood of the Church. I thrill with it, my brethren, and I am grateful to be associated with men who carry that spirit.

I have been reading in the revelations, that there are at least four significant things pertaining to this priesthood which have been emphasized by the Lord to his prophets. If I may, I would like to refer to those four items.

BACK in 1832 when the missionaries had returned from their fields of labor to Kirtland, Ohio, and had evidenced concern about the priesthood which they had been blessed with, the Lord gave a revelation on priesthood, contained in the 84th section of the Doctrine and Covenants. In that revelation the Lord spoke of the "oath and covenant" of the priesthood, and the obligation of men who hold it to be true and faithful to that priesthood and to magnify their callings. The Lord said:

... whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their callings, are sanctified by the Spirit, . . . [and become] . . . the church and kingdom and the elect of God. (D. & C. 84: 33-34.)

And then, even more significant, this great promise was made: ". . . therefore all that my Father hath shall be given unto him." (Idem 38) the priesthood-bearer who is faithful and magnifies his calling.

". . . this," says the Lord, "is according to the oath and covenant which belongeth to the priesthood . . . those who receive the priesthood," the Lord indicates, "receive this oath and covenant of my Father, which he cannot break . . ." (Idem 39-40.)

And this solemn warning:

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of

sins in this world nor in the world to come. (Idem 41.)

Now this covenant is between our Heavenly Father and those of us who bear the priesthood. We promise when we receive it to be true and faithful, to honor the priesthood and magnify it. The Lord promises in return the richest blessings of eternity.

The second significant thing spoken of in the revelations is found in the fifty-fifth section of the Doctrine and Covenants and was given to the elders 117 years ago. It is to the effect that men who hold the priesthood "should be anxiously engaged in a good cause." The Lord points out that it is not to be expected, it is not expedient, "it is not meet," he says, "that I should command in all things," for he that does not anything until he is commanded is a slothful servant. And then he says: ". . . men should be anxiously engaged in a good cause . . . and bring to pass much righteousness" (D. & C. 58:26-27), of their own free will for the power is in them to be agents unto themselves.

So it is not enough to receive the priesthood and then sit back passively and wait until someone prods us into activity. When we receive the priesthood, we have the obligation of becoming actively and anxiously engaged in promoting the cause of righteousness in the earth, because the Lord says:

... he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Idem 29.)

The third significant thing regarding the priesthood and the priesthood-bearer is that it should be exercised "only upon principles of righteousness." Reference was made by President Clark this morning to that section of prayer and prophecies of the Prophet Joseph, section 121, in which it is pointed out that many are called but few are chosen. And the reason why they are not chosen is because men's hearts are so set upon the things of this world and aspire to the honors of men that they do not learn fundamental lessons, "That the rights of the priesthood are inseparably connected with the powers of heaven," (D. & C. 121:36) and the priesthood can be exercised and controlled only upon the principles of righteousness. Yes, there is danger in receiving authority and power, if exercised unrighteously. And the Prophet makes it very clear that it seems to be the disposition of almost all men, as soon as they get a little power, to exercise unrighteous dominion over their fellows, and when that time comes, then there usually follows the spirit of apostasy, a spirit of criticism, a tendency to persecute the Saints and fight against the Church. "No power or influence can or ought to be maintained by virtue of the priesthood," says

this section, "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (Idem 41.) And then great promises follow to the man who exercises his priesthood upon the principles of righteousness.

The fourth significant thing is found in that great revelation on the priesthood, given through the Prophet to the Council of the Twelve and the Church as the Twelve were about to depart on missions to various parts of the country. It is contained in the 107th section of the Doctrine and Covenants. The Lord closes that great revelation with these words:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (Ibid. 107:99-100. Italics speaker's.)

THERE are two obligations in connection with that significant injunction; first, that we learn our duty, and secondly, that we act in the office in which we have been appointed in all diligence.

Now to help to make this priesthood more effective in our lives and in the lives of those we serve, the Lord has provided quorums of the priesthood—service units, classes, brotherhoods—through which we may operate and make our efforts more productive of good.

There are really two great obligations resting upon the priesthood quorum, or brotherhood. First, is the obligation of looking after the welfare of our members. Anything pertaining to the social, economic, or spiritual welfare of members should be the concern of the quorum. In addition, it is the great obligation of quorums to assist in promoting the program of the Church which is threefold: first, the building up of the stakes and wards of Zion and keeping the people in the line of their duty; second, the carrying of the message of the restored gospel to those who have not yet heard it or accepted it; and third, the carrying forward of the great responsibility of temple work for the living and the dead in the houses of the Lord.

These obligations rest squarely upon the priesthood.

Now, my brethren, we face a great challenge. At the present time we have wide participation and wide activity, and we are making progress as evidenced by the records that come in from all parts of the Church. Our progress is splendid. Our performance probably was never any better, if as good, as now, yet there is much to be done. As we have checked the records for last year, we find that approximately one-third of the total Melchizedek Priesthood membership is not engaged in any Church ac-

tivity of any kind. In addition to this group we have approximately twenty thousand men over twenty-one who hold no priesthood; approximately fifty-six thousand adult members of the Aaronic Priesthood, and some four thousand boys twelve to twenty-one not yet ordained. This gives a total of eighty thousand for which the Lord will hold us in large measure responsible, to win them to activity and devotion, so that they may receive the Holy Melchizedek Priesthood and enjoy blessings which flow therefrom. This great number, plus inactive Melchizedek Priesthood members, present a great responsibility and challenge. In their veins flow some of the best blood of this dispensation.

We are expected, in very deed, to be our brother's keeper, and if we fail, we will, of course, be our own accusers. Now is the time to live the standards of the Church, to magnify our priesthood, to live worthy of the rich promises made to us as bearers of the priesthood. Let us, therefore,

KEEPING THE COMMANDMENTS OF GOD

(Concluded from page 691)

want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why.

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are one family, the family of God, entitled to all the blessings that pertain to the exaltation.

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives

be anxiously engaged in a good cause. Let us be true to the oath and covenant of the priesthood. Let us exercise the priesthood upon the principles of righteousness. And let us all learn our duty and act in the office in which we have been appointed in all diligence.

I leave with you, my brethren and sisters, my testimony that no greater blessing can come to any man on this earth than to receive the priesthood of God and a testimony of the divinity of this work, if he honors that priesthood and lives according to the teachings and standards of the church.

This is the work of God. I know it as I know I live. May God help us as a body of men, clothed with power and authority, to help establish Zion and build up the kingdom, to go forward and accomplish the work which the Lord would have us do, without flinching and without hesitation, in all faithfulness, I humbly pray, in the name of Jesus Christ. Amen.

and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?

Time will not permit me to say anything more, but I want to leave this impression with you, in continuation of our responsibilities as parents to each other and to our children, and as the Patriarch declared yesterday, if we will do these things, keep these commandments and live as we ought to, there will be no divorce in the Church of Jesus Christ of Latter-day Saints.

The Lord bless you, I pray in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINT HOME

(Continued from page 696)

somewhere there would be a mother rearing some sons worthy to become the husbands of her daughters, and then, the daughters finally married. In talking with the mothers of the sons, she found that those mothers had been praying ever since their boys were born that somewhere God would be preparing some girls worthy to become the wives of her sons.

I say to you, brethren and sisters, such lofty concepts of home, family, and the responsibilities of home and family, are certain guarantees to a happy and successful home.

COMING home on the train from California this last week, I rode with one of these lovely mothers whom I

have known and who has reared an excellent family. We talked about the things that had helped to keep her family in line. She said:

Brother Lee, I made it my practice and rule, when my children came along that I was going to make as many contacts with my children in the home as I possibly could. I was always there when they went to school; I planned to give up everything else, if necessary, to be there when they came home; I was there when they had their parties and their friends in the home; and I always waited up after the evening parties in order to greet my children when they came home from the party, because I found that at such moments I was able to encourage a frankness between us, and it permitted me to enjoy their confidences that over the years build a comradeship which kept them safe in times of difficulty.

(Concluded on page 762)



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THE LATTER-DAY SAINT HOME

(Concluded from page 761)

What a blessing is such a wise mother! Such children, so taught, with whom mothers and fathers have made such comrades, in times of stress and storm will turn to mother and father as the ship laboring in the storm to the port for safety.

The Apostle Paul, because apparently of the importance that he saw of love in the home, made this statement:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

So ought men to love their wives as their own bodies. (Eph. 5:25, 28.)

And another prophet condemned the infidelity of men and their unfaithfulness to their companions, those who had failed in their parental responsibilities in these words:

For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea and in all the lands of my people, because of the wickedness and abominations of their husbands.

. . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds. (Book of Mormon, Jacob 2:31, 35.)

I HAVE found in these Latter-day Saint homes that one of the characteristics that mark them as outstanding is that the family has been made into a partnership. Father and mother in the early days, managing the income, have given small weekly allowances

to the children to make them partners. As they have grown older, there has been a sort of partial partnership with father and mother as the parent corporation, and still older, a full partnership, and then in old age the parents sell to the children and retire on the income from the properties thus disposed of. Learning how to do on the farm, having a part in homemaking and the family earnings is a sure guarantee against juvenile delinquency. The blasé girl who is overpainted and immodestly dressed presents but the unlovely picture of the unhappy girl who is making a bid for a kind of popularity that personal endowments did not provide. The boy with his first smoke and the first drink and the beginning of profanity oftentimes is one who is trying to flag a feeling of inferiority, and acts thus to make himself seemingly equal to a difficult situation. The kinds of homes that I have been describing, as found among the leaders throughout the stakes and missions of this Church, are homes where delinquency is rarely to be found, because of the responsibilities that have been given to the children throughout their growing years. Individual responsibilities assigned to family members seems most vital in the building of these successful homes.

I see these families showing respect towards each other; father to mother, and affection for her, and mother to father; no quarrelings, no bickerings before the children at least, misunderstandings talked out sensibly—I saw one such home with nine lovely children where the children bear testimony to the fact that they have never heard their father and mother quarrel. The result is now that in the nine homes

of these children, following this period of instruction, and the good example of parents, there are nine more lovely and secure families living happily together.

I contrast that with the lament of a father who said: "What is the matter with my family? In every one of their homes, now they are married, they are having, trouble, and divorce is threatening." I saw the kind of home they grew up in, and I contrasted it with this other home where safety and security have been provided.

The maintenance of spiritual contacts, the exercise of family prayers, the constant attention to Church duties have all been some of the things that have helped these homes to be successful, and so as I close with these few observations, may I remind you that the Lord has said that those who are sealed in the temple by the Holy Spirit of Promise shall pass by the angels and the gods, which are set there, to their exaltation in all things.

May I call that to your attention, you brethren, reminding you that only your marriages shall be eternal and shall be perpetuated through eternity only so long as you keep the covenants that you have made. The Spirit of Promise is the spirit which searches the hearts of men, and only when his sealing approval is given—only then will your blessings become eternal.

God grant that the homes of the Latter-day Saints may be blessed and that there shall come into them happiness here and the foundation for exaltation in the celestial kingdom in the world to come, for which I humbly pray, in the name of the Lord Jesus Christ. Amen.

THE IMPORTANCE OF STABILITY

(Continued from page 695)

normal processes of life. It all arises out of one cause—lack of fidelity to right principles—principles which are known and are not mysteriously hidden. Men have failed in allegiance to their religious principles and nations have not been true to their political principles. The two infidelities go together. When there is a breakdown of religious constancy, there inescapably follows deterioration in the political morality. Both have the same root cause, namely, the breaking away from or the compromising of sound principles. It amounts to a running away from reality and giving way to the urge for avoiding the hard and rigorous disciplines incident to meeting the issues of life, trying to reach goals without traveling the thorny road that leads to them. We want to avoid all the disagreeable things. We are trying to live under a pleasure economy in a pleasure world. So we *live*, really, in nothing; for no God, for no piety towards the past, for no pride of race or personality. Once we lived

for freedom, pledging "our lives, our fortunes and our sacred honor." The very expression implies sacrifice and suffering, discipline of the soul to meet reality. Now we want to be spared suffering of any kind—physical, emotional, or mental. We seek security, a six-hour day, a car, and a pension. But all the time life eludes us, peace of mind eludes us, and we have dissatisfaction, turmoil, uncertainty, and dread.

True, human institutions, bearing in themselves the imperfections incident to the limited wisdom and capacities of those who fashion and operate them, fall short of the permanence characteristic of things divine and may be subject to change with the progress of unfolding wisdom and experience. But change should be toward the ideal and should not run ahead of readiness to receive and assimilate it without violent disruptions lest mischief instead of betterment result. Change so brought about will be accomplished without destroying continuity, a factor vital to orderly progress.

Let me point this up with an illustration. When the American colonies revolted against the mother country, it was not out of a purpose to discard the principles by which they had lived. As Englishmen they merely claimed the recognized rights of Englishmen, which rights, they contended, they, as residents of the colonies, were being denied. If Britain had acceded to their requests, they would have been content to remain as subjects of the kingdom and there would have been no revolution. Britain did not yield to their demands. So they declared a political separation and fought a war to make their declaration good. Having achieved that, they had to set up a new framework of government to carry on. But they did not throw their old principles into the scrap heap. They perpetuated them under their new government. The principle they had contended for was freedom—the rights of free men. That continued to be the purpose of their new government and was the core of continuity binding the old to the new. They were

THE IMPROVEMENT ERA

still, as their English forebears had been, a God-fearing Christian nation standing on their right to be free. The government they fashioned was concerned primarily with making that ancient right secure. They tried by every art and device they knew to provide against another infringement of it. It took a little floundering, a period of travail, before they got their government going; but when they did, it constituted no rupture with the past, and that continuity imparted a wonderful stability to the new nation; it began life free of blood purges, reprisals and excesses. For one hundred sixty years now it has run its unbroken course. So begun and so perpetuated, the United States of America has achieved unparalleled transcendence among the nations. It stands today the last hope of free men, the one steady support to this reeling world.

CONTRAST that with the story of the French Revolution which came along shortly after. This was inaugurated by a wild fury of murder, rapine, and blind vengeance, with monsters contending for supremacy and the victor sending the vanquished to the guillotine. Excesses spiraled, with frenzied zealots pushing ever to further extremes. At the bottom was the utter abandonment of principles. It was sought to wipe out the past. God was dethroned and mocked in derision; reason deified and a new cult proclaimed. With the thread of continuity completely severed, there could be no settling down to a stabilized order, and terror reigned until Napoleon trained on them his guns and established his personal rule. Since then, governments have risen and fallen in France, republic passing into totalitarian empire, and empire back into republic, and republic into republic with the very existence of the present one hanging in the balance. The attendant uncertainty and confusion and lack of steadfastness is its plague.

And yet with this and multitudinous other examples of history before us, we have today in this land those who would destroy our solid foundations by importing here from the Old World what our forebears ran away from to come and plant deep in the virgin soil of this new land the roots of the tree of liberty. The news is leaking out that there is now forming, to be publicly launched as soon as the elections are over, a new party, spearheaded by men who, having enjoyed a brief hour of power, but now out of favor in the party that elevated them, are loath to see authority slipping out of their hands. Their purpose is to bring to pass here the socialistic experimentation that is destroying the strength of England and shaking that nation to its foundation. That experiment has been aptly described as "the half-way house on the road to totalitarianism."

The land is also fecund of pseudo religious cults spawning like pestilence. We have already lost some of our own stability and shall not recover

it if the people surrender to the seductive lure of specious phantasmas, religious or political, forswearing the solid principles on which we are founded and on which the Church and the nation have grown to greatness and power.

LOOK OUT over the world today and you see seething unrest, turmoil, confusion, dread, suspicion, envy, distrust, and preparation for devastating war. What has happened?

Britain and France went to war to guarantee the territorial integrity of Poland. We made that cause our cause. The principle was that no nation should be suffered to be trampled underfoot by a ruthless invader of its land. The enemy was subdued, but the principle of protection of a people against the incursions and oppression of a foreign tyrant, for which the war was ostensibly fought, was relinquished and a large part of the territory of Poland was suffered to be seized and its entire people brought under the dominion of a despot quite as ruthless and cruel as the first invader. The invasion of Finland was denounced as an act of wanton brutality and the perpetrator of the invasion as a despot as tyrannical as any in the world. Then by a turn of the wheel of fortune that despot got over on to our side, or more properly speaking, we got on to his and winked our eyes at his dismemberment of that unhappy land and his impositions upon its people of unconscionable indemnities.

Without so much as consulting our ancient friend, China, we gave consent to the seizure of a vast chunk of its territory and the control over its vital communications.

The world is reaping the fruit of this abandonment of principles. There is only one truth and one morality. When discovered, it matters not whether they find application to religious observances or to political systems. They bear the hallmark of eternity and may not with impunity be abandoned or compromised.

Stability will come when men once more live by the promises they make and in their public morality as in their private conduct, in their religious as in their political life, they develop integrity of purpose and steadfastness to principle and adherence to known laws founded in the wisdom of the eternal.

As we struggle forward toward that goal, let us hold steadfastly before our eyes the shining beacon of Christ's perfect order as stated for us by Alma:

... he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Alma 7:20.)

May God grant us the wisdom and the strength to achieve this stability, I pray, in the name of Jesus. Amen.

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FUNDAMENTAL TEACHINGS OF THE CHURCH

(Continued from page 694)

senger from heaven that his name should be had for good and evil among all nations, kindreds, and tongues. Yes, Joseph Smith was divinely called, a truth to which his works and the personal testimony of hundreds of thousands of his followers sincerely testify. And judged solely by his works—the measuring stick universally employed in determining greatness in men—Joseph Smith surely presents a challenge to every normal-minded adult human being interested in the good and happiness of himself and fellow men, a challenge to give careful study and thorough investigation to his claims and teachings. Personally, I believe that even very many of our Mormon people are more or less careless and indifferent to the significance of the message Joseph Smith was called to deliver to the world.

In this connection, it is perhaps well to remind ourselves that Satan the devil, whom I mentioned a moment ago, is a real personal being, a spirit brother of ours with a spirit body in form like that of all other men. He is here on earth with a multitude of other spirit children of our Father in heaven. He and his hosts are doing all they can to handicap the work of the Lord by handicapping the Father's children here in mortality. All our troubles, sorrows, miseries, sins, and wickedness stem right back to Satan, who through his temptations and machinations leads men away from the paths of peace, fair dealing, and righteous living, from the love of God and love of their fellow mortals.

WHEN traveling about Europe twelve to fifteen years ago, we frequently met people who said, "There is no God who loves us and whose children we are; otherwise, he never would have permitted the First World War, entailing misery and destruction to many millions of human beings." Of course the answer of Mormonism to such false conclusions is that Satan, and not God, is responsible in the final analysis for these troubles. To every child that comes into mortality our Father in heaven has given his free agency—freedom to do as he pleases, freedom to yield to the temptations and power of Satan, freedom to reject God and righteousness. These matters are fairly well understood by Latter-day Saints, but not by many of their non-Mormon brethren. Yes, Satan is the father of lies, the inspiration of wickedness, and the source of wars. Years ago a great newspaper in the Middle West entitled its lead editorial "Hitler, the Devil Incarnate." God works through men willing to obey him, to lead his mortal children to paths of righteousness. Likewise, Satan works through men willing to yield to temptations, to bring troubles and destruction to God's children. Whether we serve God or Satan is a matter for the individual to decide.

But having given each person his free agency, God holds him responsible for the way he uses it—whether for the good and uplift, or otherwise, of his fellow men.

Relative to Satan, perhaps he has more influence among men today than ever before in human history. We have yet no treaty of peace with Germany or Japan, and none as yet in sight, though fighting with these countries ended more than three years ago. In the First World War, Armistice Day came the 11th of November. In the following June a treaty of peace with Germany was signed. What is the trouble now? My answer is Satan. I think the leaders of certain nations who have a voice in making treaties are in the power of Satan. And Satan does not want peace. The more trouble, fighting, and wickedness in the world, the more Satan laughs. How childish, weak, and stupid many of us are! We yield more or less readily to our destroyer, both in matters that affect us in person and in mass. But Russia is wholly atheistic. In all the public schools there, from the kindergarten to the university, the children are taught the Satanic doctrine that there is no God. The "law of the jungle" rules in government circles. When will treaties of peace conformable to Christian standards, in the making of which Russia has a voice, become effective in Germany and Japan?

But we need not look abroad to see troubles and unchristian conduct. We have plenty in our beloved America. But whether in our country or abroad, the ultimate cause is the same—the influence of Satan. And this influence is largely manifested through a universal human trait—that of selfishness. Have not all the major wars of history been due to selfishness, especially when associated with the similar traits of ambition and greed? The Christian rule of conduct is indicated by the second great commandment: "Love thy neighbour as thyself." If you do this, then necessarily you treat your neighbor as you would like to be treated in similar circumstances. In other words, you observe the Golden Rule, a thing so difficult to do that perhaps no one fully succeeds in doing it. But the rule expresses the Christian ideal. If this ideal, even approximately, motivated the makers of international treaties, peace between nations would soon be here—the great desideratum of the vast majority of the people of every country.

NOW in our own country what do we see? A multitude of devil-inspired troubles, most of them having their roots in uncontrolled and excessive selfishness, exhibited by excessive prices of necessities, work stoppages, strikes, mass picketing, lockouts, crimes, and indulgence in sinful practices, pressure groups making indiri-

nate demands, struggles to get something for nothing—to name only a few of them. Unless America wakes up to the grave dangers of the trend of the times and takes steps to curb and eliminate these evils, her doom is sealed as a land of free, prosperous, and happy people. This land is to continue as a "choice land above all other lands," (words divinely spoken) only on condition of the righteousness of her inhabitants.

Latter-day Saints will observe that I have said nothing new—nothing that they do not already know. But my purpose in saying these things is to call them again to our attention. In obedience to the divine will given to us by revelation, we partake weekly of the emblems of the Holy Sacrament as a reminder and for a renewal of our covenants. The Lord knows we have very good forgetters; he knows we need to be frequently reminded.

Brethren and sisters, members of the Church of Jesus Christ of Latter-day Saints, we need to repent of sinful worldly practices in which many of us indulge more or less. We need to bring our selfish desires and practices within the limits of the Golden Rule. We need to cultivate humility and do more sincere praying, particularly in our family circles. We need to keep more vividly in mind the commandments of the Lord and with more determination increase our efforts to govern our lives accordingly, that is, implement these commandments in our daily living.

EVERYONE of us has more or less influence with those who see and know how we act, how we live. And since we are all expected to be missionaries and teach the gospel of Christ our Lord to all the world, we should keep in mind the fact that in the long run the most effective way the majority of us can do this is by example. We are all familiar with the old saying, "I would rather see a sermon than hear one"—a very natural attitude to take. With the Apostle James we teach that faith without works is dead and that in the great day of judgment we shall be judged according to our works.

In this connection may I mention the Fourth Commandment which enjoins us to keep holy the Sabbath day—a commandment so frequently violated by multitudes of people, even by some of our own people. Whatever non-members may do in violation of this holy day does not justify us in any degree whatsoever in doing likewise on this day. We cannot go to movies, or ball games, or other kinds of commercial entertainments. We may not go hunting, or fishing, or golfing, on the Sabbath without violating the holiness of the day—such is a doctrine of the gospel of Jesus Christ as we interpret it, notwithstanding the teachings of some professing Christians to the contrary. The Lord has spoken in modern days on this subject.

I have spoken of some characteristic teachings of the Church of Jesus Christ of Latter-day Saints. In addition we have some teachings that are at the basis of every acceptable Christian life. Some of these are indicated in the Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

Brethren and sisters, God has again showed himself and spoken to man in modern times. He is a personal being

in whose image we, his children are made both in the spirit and the flesh. This is his Church, the only one on earth that he recognizes as his own, a truth that we declare not boastfully but in humility, very thankful that we have been given eyes to see, ears to hear, hearts to feel, and minds to understand.

God help us all to accept and continue loyal and faithful to these truths. I pray in the name of Jesus Christ. Amen.

HUNGER IN THE MIDST OF PLENTY

(Concluded from page 693)

coming out of the hearts of common men. It would be a help to church and other organizations for human good. It would be a mighty deterrent to evil, for Satan, an incarnate coward, flees before determined righteousness. And it would have divine backing.

True, such a campaign would need some sacrifice of time, strength, and money. But the cause is the greatest on earth. Lesser causes are fiercely vocal. Millions of dollars are spent annually to advertise a brand of whiskey or cigarets. Why not shout the way to peace from the housetops? Publicity and repetition need not be confined to the material aspects of life. Our spiritual needs, always battling with evil, have greater rights. It could be made the greatest campaign for human happiness in the last two thousand years. It would beggar any movement for human good, of any time.

ANY campaign for righteousness must consider first the individual man. As he is, so the group is. He is the one who, noting current events, is either hopeful or hopeless, who either courageously tries to solve for himself the problems of the day, or thinking there is no escape from impending events, eats, drinks, and is merry. By happy individuals the happy nation is built, as bricks of a color and shape reveal the architect's dream. Mass conversions are like heaps of bricks.

Moreover, we must teach these hungry individuals in our Christian country the doctrines of Christ, as taught by him, and not as conceived and interpreted by men. Christ spoke as man to man, to common men, and they understood him. It often happens that men lose the spirit of a doctrine because they cannot agree on the meaning of well-known words. There is no saving grace in such hairsplitting, no cure of the soul's hunger. It only confuses the ordinary man. We must speak to one another as we offer Christ's words, his lucid teachings, to solve our present crisis, in simple, understandable language.

Besides, the individual man asks for specific direction. Generalizations serve little. When we talk of the moral law, he replies, which one? He asks

what in the nation saps our strength? What shall I do, he asks, to be saved from the world's confusion? In answer to such questions we can begin with the issues of the day at home, such as those here mentioned. Acceptance of one law makes it easier to yield to others.

There are then two principles of action in solving the world's troubles: Every man must be his brother's keeper; and in his labor must consider individual needs first, group needs last.

We live in a land of plenty in material things. We revel in luxury. Meanwhile, the blood of our children is shed over the earth, for heaven only knows what. We live in a land of spiritual famine. We are hungry for the bread that feeds the spirit. Because of our waywardness, contention, warfare, and other evils rob us of the happiness the Lord would have us enjoy.

However, we must not be hopeless of the future. Repentance and forgiveness are eternal principles. But there is work to do. Each one of us must change his own life. Each one of us must be a converter of others.

May the Lord of heaven help us so to build that there will no longer be hunger in the land—in the name of the Lord Jesus Christ. Amen.

LIKENESS

By Georgia Moore Eberling

A PHOTOGRAPH can never really show The changing moods, nor hold the fitting glint

Of humor, with its fitful light and glow, Nor capture personality's bright tint. My mother's photographs are posed and cold,

With grave solemnity upon her face As if to smile would make her seem too bold.

And rob her of her staid sweet woman's grace.

But in my mirror, just the other day, My mother came to life, I stood in awe. She smiled and smoothed her brown hair, striped with gray. . . .

It was not I but Mother whom I saw! So some day will my own dear daughter see

In startled wonder, not herself . . . but me.

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MEETING THE CHALLENGE

(Concluded from page 705)

We had a lovely meeting. The spirit of it was so impressive; it was reflected in the music, the administering of the sacrament as it should be, and in every deed we were made to feel that we were remembering the Lord, that we were renewing our covenants, taking upon ourselves again his holy name, being made to feel that he is near, and when the meeting was over, we felt that we wanted to keep his commandments.

After meeting, we rode home. My daughter's reaction was heartening. "Dad," she said, "I know the answer now. I know the harm. I know the danger. If this thing is permitted to go on, boys and girls will lose their desire for the lovely thing that we have had tonight, and something will be taken out of their lives that they can't recover." She continued, "If men and women and boys and girls could just realize what it means to be spiritually fed on the Sabbath day, many of our problems of keeping this day holy would be solved." Well, I thank the

Lord for that faith. I thank the Lord for that inspiration because it inspired me. I know it isn't an easy thing to say to boys and girls and to our children that they must not do this or that. We should, if possible, find some answer, some solution to these problems.

I commend to you a method that has been adopted in one of our stakes. Baseball on Sunday became a challenge. The stake presidency took the problem in hand and by contacting those who were on the committee to provide this athletic activity the way was opened whereby the games could be played on a week-night. Flood lights were provided, and the men who had it in charge felt good about it. They are our own people. They are Latter-day Saints. They are not very active, but they are not unsympathetic, and I thought to myself if we could approach understandingly some of these important problems perhaps we could find a solution by sitting down around a table and together working them

out. I know these problems are not easy to solve, but I do know that if we can make our young people feel the strength of our message, if we can make them feel this hidden something that gives strength and power to these boys and girls who I said are not so well trained but who have testimony and faith, if our children can be made to feel the strength and power that comes from the spirit of our Heavenly Father and from serving him, and from keeping his commandments, many of our problems will be solved. None of us know, as I have said many times, all the answers, but we do know that there is a spiritual force in this great work. I would that we could translate it into the lives of our people, that we could make them all feel as you and I feel, in this house of worship this day, that divine presence, to make them feel resolved in their hearts as we feel resolved in ours, that as for us we will try to serve the Lord and to keep his commandments. May God help us so to do, I pray, in the name of Jesus Christ. Amen.

REPORT ON THE SOUTH AMERICAN MISSIONS

(Continued from page 692)

singing, and folk dancing rendered in Spanish and native costume, with some interpretations for our benefit. Children participated liberally. Some of the skits and songs had been specially written, and the whole program represented the expenditure of a large amount of time and effort in preparation. As a climax, Sister Richards was presented with beautiful flowers which grow in profusion in that country. On one occasion the orchids given to her hung from her shoulder almost to her knee. I know the ladies will take note of that.

I was given a beautifully ornamented cake made by some of the good sisters. I am not supposed to eat cake, but I soon discovered that the missionaries have good appetites without many restrictions, and I assure you that none of the cake given to me was wasted.

It was in this welcoming social that we were first made really to feel the sentiment and spirit of our fellow members of the Church in those distant lands. They were respectful and reverent almost to an embarrassing degree. I am not used to having my hand kissed, a custom which is a holdover that some of the older people have kept, from the traditions and practices of their earlier affiliations. They were warm-hearted, and for the most part demonstrative and impulsive. It was apparent that the fellowship promoted by the Church had found a place in their lives, and particularly among the sisters. I noted that affectionate regard for each other which we so frequently see at home. It was apparent that

nearly all were in humble circumstances, although many were tastefully and somewhat stylishly dressed. Particularly was this true of the girls. They were, however, a little short on the latest fashions. The long skirts had not yet reached them.

It was evident that many nationalities were represented, with a preponderance of the brunette people from Spain, Italy, and the Mediterranean countries. There were a few of German and English extraction, but far more from southern than from northern Europe. This group of people which we first met were typical in their racial composition, of the groups we met in all the missions. The stocks from southern Europe prevail. Spanish is the national language in Argentina and Uruguay, and in Brazil, the Portuguese. I talked with a number of families in Brazil who prided themselves on pure Portuguese blood. It so happens, however, that our work in both Argentina and Brazil was begun in the German language, among immigrants from Germany. We still have a few German groups of Saints, where German is spoken, but this practice is being discontinued.

It should be said here, for the information of the Church, that our South American missions do substantially no work among the Lamanite people, and so far as I know, we have no Indian members of the Church in these missions. I met a few Indian boys who were attending school at one of the universities in Argentina who had come from Peru. The missionaries had made friends with them, and

they took part on one of our programs. They were small-statured, but seemed intelligent and kindly disposed, and some day perhaps our work may be carried to their country.

My observation that the Latin Americans are predominantly from the southern European stocks led me to wonder how susceptible these people are to the teachings and influence of the gospel. I recalled that in more than one hundred years we have done little or no missionary work in Spain, Italy, Portugal, and adjacent countries. Perhaps this may be the means, in South America, of some day approaching those countries. I thought I could see in the disposition, customs, and practices of these South Americans some of the reasons which have impeded gospel work among them. They are people who have suffered many impositions. They have not been trained and nurtured in the kind of freedoms which northern Europeans and North Americans have enjoyed, in consequence of which, perhaps, they have become by nature suspicious and distrustful. American businessmen told me that after many years of business dealings they were unable to build up that mutual confidence and friendship with native South Americans which may be established in a few weeks or months among our own people. The buildings and homes of the people are indicative of this distrust. Everything is walled in. Even a little home is usually surrounded by a wall six, ten, twelve feet in height, almost unscalable, with a locked gate and sometimes

broken glass on top of the wall as a protection against neighbors and others who ought to be counted friends.

All this has a bearing on our missionary work, as you will readily see. Homes are not easily accessible. Interviews are difficult and it takes a long time to build up that confidence which is essential to friendship and mutual understanding. Tracting is attended with difficulties, not only because of walls and locked gates, but because customs are new and strange to our missionaries. During the daytime men folk are not at home, except perhaps for the siesta period, when they are not to be disturbed. This siesta takes a big portion out of a day. Places of business close from twelve to three o'clock, and our missionaries are greatly limited in their opportunities to make contacts. In some sections they were beginning evening tracting in the hope of meeting the families at what would seem to us late hours. I have not heard yet what success attended these experiments.

In the main our missionary work is prosecuted through the medium of *locales*. A *local* is usually a small rented building which serves as a home for the missionaries and a place of meeting in carrying forward Church activities for the groups who attend. One room in the *local* is fitted out to serve as a little church modestly equipped with a pulpit, a small organ and benches. Owing to the housing shortage which prevails in South America as it does with us, it has been very difficult to secure *locales* in good locations of the cities, and we have often been forced to take places in poor localities.

It should be noted that all civilized life in South America centers in the big cities. There is very little agricultural or rural life, as we know it. The vast livestock ranches of Argentina, and the coffee plantations of Brazil are owned by wealthy families who live in the big cities and who dominate the whole agricultural field. The independent farm owner and operator is almost unknown. This situation is material to our missionary work. We do no country work. Our missionaries visit no farm homes so productive of investigators and converts in other countries. They are not allowed, without permits, even to enter the great ranches and plantations. One of the greatest needs apparent in the countries we visited is a division of the lands for a far greater productivity and realization of the vast resources of the countries, and more importantly, for the establishment of an independent, vigorous middle class of landowners and workers.

South America is a land of violent contrasts—the very beautiful and the very ugly; the very rich and the very poor; the very intellectual and sophisticated, and the very ignorant. Of course, countries differ in these respects, but everywhere there is conspicuously lacking that strong middle

class which is the backbone of our own and other progressive countries. I saw some indications that this class may be growing. In some industrial centers, such as Sao Paulo in Brazil, when and if it grows, our missionary work will have more assurance of success. It takes humility and intelligence to understand and receive the restored gospel. The aristocracy lack the humility, and the poor and destitute often lack in good measure the intelligence.

OUR most promising prospects are among the youth in all the countries. They are forward-looking, and they are emerging from some of the distrust and suspicion which has so retarded the progress of their elders. These young people have admiration for many things in America. They learn about us largely through the picture shows. Unfortunately, through this medium they do not always get correct impressions of the best part of our North American life. It's a shame that we have to be advertised by the most effective advertising there is, for our gangsterism, infidelity, frivolity, and cheap wit. These young people, however, see our automobiles, our clothes, our fine homes in the pictures, and they think they would like to have some of these things. They want to learn English and our missionaries capitalize on this desire and teach many of them English. English classes are held in the *locales*. The young people who come in contact with our missionaries develop a great admiration for them—for their fine, clean manhood, their friendliness and their serious work. Mutual Improvement Associations are begun, and gradually the gospel plan unfolds before these people, and they are given an entirely new vision of abundant and rich living with purpose and incentive, even in their poverty.

I saw some branches of the mission made up and carried forward entirely by young people. Of course, there are older people, too, who have proved susceptible to gospel teaching, but in the main I feel that our hope lies with the youth.

South America desperately needs the restored gospel. The nations of that land need, more than anything else, the true concepts of liberty which arise out of a correct understanding of the relationship of man to God and his fellow man. They need a comprehension of justice, equity, and equality. They need to understand more perfectly the dignity of work, and, of course, they need the enlightenment of education. As one man said who gave me a letter of introduction to business associates in South America: "South America needs what the Mormon Church has to offer."

Our missionaries are trying hard to give these things to the people who so sorely need them. Their work is conducted at great expense. It costs more than one thousand dollars in transpor-

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REPORT ON THE SOUTH AMERICAN MISSIONS

(Concluded from page 767)

tation alone to put a missionary in one of these missions and bring him home. Living costs are very high, even in American money, which sells at a premium. The language is difficult, particularly the Portuguese, and many months pass before a missionary can adequately express himself before the people. However, they, our missionaries, carry with them a spirit, and the testimony of truth which, even imperfectly expressed in the language of the people, touches the hearts of many who hear them.

Now I found in all the missions a great enthusiasm among the missionaries for their work. They have developed a love for the people, which lies at the base of all good missionary labors, and they, under the direction of their mission presidents, are organizing and planning to meet the conditions. We also have some very faithful Saints who are great aids in promoting our work. I saw some very good work being carried forward by small branches of the missions—Sunday Schools and Primaries where little children are being taught; priesthood classes where men and boys are learning their duties; Relief Societies and welfare workers are carrying forward commendable projects. Generally, the groups were small and largely dependent upon the missionaries, but there was promise in them. Perhaps the most stimulating of any exercises I saw were the baptismal ceremonies. We had the privilege of being present at two, one in Argentina and one in the interior of Brazil. Nothing is more encouraging to missionaries and to members of the Church than to see the fruits of their labors and the happiness which comes to those who ally themselves with the work of the Lord. In each service, six to ten were baptized into the Church.

If time permitted, I would tell you

some rather interesting aspects of these baptismal services, but it does not. After all, this is the great encouragement to our missionaries. The realization of knowing that they may have been the means of bringing peace—peace of mind and peace to the heart and soul of some one of God's children who has humbled himself to seek the truth. I am not able to say how many in South America will respond to the spirit and message we bear, but I am sure we are doing our duty, fulfilling divine command, when we carry the

word of our Lord to all lands and peoples.

I acknowledge my gratitude to the First Presidency in extending to me the opportunity of making this visit, and I also acknowledge the innumerable courtesies and kindnesses shown to my wife and me by the mission presidents and their wives, the missionaries, and Saints, and friends of the South American missions. It was an unforgettable experience. If any good to the noble cause, which I love, shall come of it, I shall be very grateful.

I pray that the Lord may bless our missionaries in all lands and the Saints who are scattered over the earth. I trust that they may all feel as we tried to make them feel in South America, that we are all one in the Church of Christ, that even though we may be widely separated, we can reach out over the lands and the oceans and extend the handclasp of fellowship and good brotherhood to our members throughout the globe. I think this was the message which they, in the southern hemisphere, appreciated more than any other. They wanted to be assured that they were one with us and we with them. The day will come, my brothers and sisters, when the mighty cause with which we have the honor to be associated, will bring to pass that unity in a divided and stricken world. God grant it may come soon, I humbly pray, in the name of Jesus. Amen.

THANKS TO THE PIONEERS

By Bertha S. Stevenson

FOR the blessing of faith, we thank you,
Our fathers and mothers true;
'Twas the foundation rock of this blossoming West
You, with this gift did us imbue.

For virtue we thank you, dear fathers;
You passed down to us the pure thought,
The great cornerstone of Christ's latter-day work,

Shall be virtue, the word that you brought.

Through faith you conquered the desert.
By virtue, the garden have kept.
They, your strength and your bulwark,
shall also be ours.
May we honor the pattern you set.

The arm of the Lord gave you strength,
Strength to brave when evil beset;
The spirit of hope was within you, always.
Faith, virtue, and hope remain yet.

You were honest, dear fathers and mothers,
Honest to God and to men.
You were truthful, industrious, and happy,
When others most sad would have been.

These virtues your children have been
given
To make them great lights, unto God,
For these thrice priceless blessings, we
thank you.
May we keep in the path that you trod.



THE WORLD'S GREATEST NEED

(Continued from page 690)

Church and kingdom anew upon the earth, as described by Daniel the prophet in his interpretation of the dream of King Nebuchadnezzar.

As important evidence that Joseph's story is true, when he kneeled down to pray, he was seized upon by an evil power which bound his tongue, so that he could not speak. Such an attack by Satan might well have been expected.

If his story had not included his experience with the evil power, at that psychological moment, it would have lacked vital evidence of its truth. Satan, who is the enemy of God and of man, has from the beginning thus operated in an effort to defeat the pur-

pose of God whose purpose is the saving of the souls of men.

When Adam and Eve were placed in the Garden of Eden, straightway came Satan tempting them, with the same evil intent. After the personal visitation of God to his servant Moses, as recorded in the first chapter of the Book of Moses, Satan came tempting him, saying:

Moses, son of man, worship me . . .
(Moses 1:12)

a presumption of which only Satan could be capable.

When the Savior had fasted forty days and nights and was an hungry, Satan came tempting him, saying:

... If thou be the Son of God, command this stone that it be made bread.
(Luke 4:3.)

In what respect was the boy, Joseph Smith, so different from other fourteen-year-old boys of his time that Satan should seek his destruction; and why mention him in connection with Adam and Eve, Moses, and Jesus as objects of Satan's attack? Let us see if we can find the explanation in the following scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble and great ones;

And God saw these souls that they

THE IMPROVEMENT ERA

were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

Joseph Smith was also one of those noble spirits chosen before he was born. Had any number of boys fourteen years of age, other than Joseph Smith, gone into the woods to pray for light and spiritual guidance, not one of them would have had the vision given to the boy Joseph. He was chosen and ordained for the special work of restoration, and this vision of the Father and the Son was the first step in his life's ministry. No doubt Satan knew of Joseph's calling, and that if he did not succeed in destroying him at this time, he would not be able to do so thereafter; hence the vigorous assault made upon the boy's life.

Again, by the testimony of the eleven living witnesses to the Book of Mormon, the truth of Joseph's story is established, for had his story been untrue, he would have been a great impostor and as such, God would not have used him in bringing forth the Book of Mormon, which contains a fulness of the gospel, as taught by Jesus Christ to the ancient inhabitants of this American continent, which fact is logically established by eleven living witnesses.

The need of this new revelation of God today, as in 1820, is apparent from statements such as follows:

In a radio address Elder Thomas C. Romney related a conversation with a professor in a great educational institution in which the professor said to Elder Romney:

Your conception of God, to me, is most absurd. I cannot conceive of a group of people who claim to keep abreast of the times in science, art, and religion, still clinging to the antiquated doctrine that God is in the form of a man.

On page 15 of *Shorter Catechism*, a textbook of the Presbyterian Church, is found the following:

We must be content to call Father, Son, and Holy Ghost persons; but while we do so, we must always remember that they are utterly unlike any personalities we have ever known. In modern philosophical usage, the term *person* means a separate and distinct rational individual. But the personality of God is not a numerical or essential trinity of three beings, like Abraham, Isaac, and Jacob.

Another reference showing the need for a new revelation from God is the following:

The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday, October 11, 1911. In his sermon he said one of the great needs of the Christian Church was power. Religion today was wearing silver slippers and moving in high places, and yet he ventured to think there was a strange want of power about the Church (Concluded on page 770)

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THE WORLD'S GREATEST NEED

(Concluded from page 769)

of God, not only in their church, but about every other branch. . . . What was the cause of the strange paralysis that had befallen the church? He believed that the church needed today a rediscovery of God; he believed the church was weak today because God was so distant, so unreal, so dimly seen. Today they saw the results of that dim vision of the distant God.

The first article of religion in the Church of England Prayer book reads as follows:

There is one living and true God, everlasting, without body, parts, or passions; of infinite wisdom, power, and goodness; the maker and preserver of all things, visible and invisible, and in the unity of this godhead, there are three personages of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

THERE are some men of considerable eminence who are not bound by religious creeds, who are frank in their professions of belief in the personality of God, and their views should be weighed in this connection as in opposition to the views of those who do not believe in a personal God. For example:

In a discourse by President Brigham H. Roberts, delivered in this Tabernacle March 15, 1914, he quotes a statement made by William H. Gladstone, a great English statesman, and at one time prime minister of Great Britain, in response to the question put to him as to what he regarded as the world's greatest need; and his answer to that question in substance was that the world's greatest need was to hold more firmly to the conception of God as a personality, to whom man was accountable for his deeds. Said he:

I mean a living faith in a personal God.

After sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by long experience, of the reality, and the nearness, and the personality of God.

Henry Ward Beecher, in his book entitled, *Lectures on Preaching*, page 129, says:

I am compelled to say that I must form an ideal of God, through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that will nearly or remotely represent that which I know. I hold before my eyes a glorified form, therefore, but after all this glory, whatever may be the nimbus and the effulgence round about it, it is to me a glorified form of a glorified man.

The first Article of Faith of the Church of Jesus Christ of Latter-day Saints reads as follows:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

What we believe concerning these members of the Godhead is set forth in the Doctrine and Covenants, section 130:22, as follows:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . .

These latter quotations and interpretations are in complete harmony with Joseph Smith's vision and with the teachings of the Bible, both the Old and the New Testament, and cannot be successfully controverted. They are truths which all men must accept who would be saved in the kingdom of God; and to which I bear testimony, in the name of Jesus Christ. Amen.

WHAT THE LORD HAS DONE (Closing Address)

(Continued from page 683)

IT has been my privilege to travel in many parts of the world. I, too, was down in New Zealand where Elder Cowley filled his first mission, and I witnessed the affection those people have for him. I remember one experience. Elder Cowley had not been there for twenty years, and yet the first meeting that we attended at their *huitau*, he talked fluently to the people in their own language. There was present an educated Irishman who was the secretary of the Princess Tepeueta. When the meeting was over, he took me off to one side and said:

"How do you account for this? That man hasn't been down here for all these years. I've been here for three years trying to learn this language, and he stands there and talks better than the natives talk in their own

tongue."

The Lord does bless us, and I am glad to have Elder Cowley call attention to the fact that many of our missionaries need to acquire the languages of the natives in the countries where they are called to labor. The native people prefer to hear the gospel in their own tongue. I hope we will not neglect our opportunities to become proficient in speaking the languages of the peoples among whom we do missionary work. I hope we will give the Lord a chance to help us learn to speak the tongue of the people to whom we have been sent as servants of the living God.

If you were to take from the world today the membership of the Church of Jesus Christ of Latter-day Saints, and the Book of Mormon and the Doctrine and Covenants were wiped out,

A Plea For Better Environment

(Concluded from page 687)

the weaknesses of addicts to gambling, and the pitiable courtisan outcasts. The gospel is a rational philosophy that teaches men how to get happiness in this life, and exaltation in the life to come.

The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.

We believe that reverence for God is respect for these laws, that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness, or teachableness, we believe that we shall inherit the earth; whereas the unmeek, the unteachable, the pigheaded, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in church, and in our communities that will be uplifting, wholesome, faith-inspiring. I pray, in the name of Jesus Christ. Amen.

we would have a world without any hope of eternal life in the celestial kingdom. The people of the world wouldn't even know what it means. I don't say that disparagingly, but I am trying to say it so we will appreciate the blessings that the Lord has given to us. We not only have the Holy Bible, that great volume of scripture that the Lord has preserved all these centuries and handed down from generation to generation so that his children could know about him and his desires for us, but we also have these other great books. And yet the larger proportion of the population of this world do not now know the contents of the Bible. Most of those who have read it and are familiar more or less with its text do not know after all these years how to interpret it. The Lord has given to us the power

to interpret it. He gave to the Prophet Joseph Smith the privilege of re-translating it, if I may use that term.

I hold in my hand the American volume of scripture called the Book of Mormon, containing approximately five hundred pages translated from gold plates. We have all that the world has, the scripture that came from the old world, but we have the scripture of the new world which is the Book of Mormon added to that; and then, in addition, I hold in my hand another book of approximately three hundred pages containing the revelations of our Heavenly Father given in these latter-days. We also have the Pearl of Great Price containing other information that the Lord has revealed including in it the Book of Abraham translated from papyri found buried with mummies in the catacombs of Egypt, and the Book of Moses, revealed by the power of God to the Prophet Joseph Smith. This also constitutes part of the scripture we possess. These latter scriptures assist the reader to understand the Holy Bible. There is the greatest library to be found in all the world. There isn't anything else like it. What does it contain? It contains what your Father and mine has thought of enough importance to preserve and give to the children of men and make accessible in many languages of the world. These scriptures are all important and should be understood by the Latter-day Saints. I am not going to ask you to hold up your hands to ascertain how many here assembled have ever read these books, but I desire to call your attention to the fact that these are precious truths, and they contain the revealed word of the Lord printed and published to the world for the purpose of preparing his children for a place in the celestial kingdom. That is why I say they are so valuable. Other books contain copies, extracts, from some of these books, but these are the originals as far as the Lord is concerned, and he has given them to us. How thankful we ought to be that we live in a day and age when we can read his advice and counsel and have things explained that otherwise might be obscure and uncertain to us.

I am not concerned whether or not you have the books of the great libraries of the world in your home, provided you do have these books. Think of the millions of volumes that there are in our own Congressional Library at Washington, in the British Library, and in the libraries of other countries, millions of volumes—and yet all that God has revealed and published to the children of men that is necessary to prepare them for a place in the celestial kingdom is contained within the covers of these sacred books. How many of us know what they contain? I frequently go into homes where I see all the latest magazines. I find the books that are advertised as best sellers on the bookshelves. If you were to throw them all away and retain only these

(Continued on page 772)

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WHAT THE LORD HAS DONE (Closing Address)

(Continued from page 771)

sacred scriptures, you wouldn't lose what the Lord has caused to be written and made available for us all to enjoy. So, brethren and sisters, among our other blessings let us not forget that the Lord has made it possible for us to have, enjoy, and understand the scriptures and to have his word that has been given down through the ages for the salvation of his children.

Our missionaries are out in the world today trying to explain these things to the learned and other men of the world, and there are many learned men who have access to all of these books who do not believe in God, who do not know that we are living eternal lives, but have an idea that when we die that is the end of everything. Yet in the comparatively small organization known as the Church of Jesus Christ of Latter-day Saints, there are thousands of men and women and some children who know that we are the children of our Heavenly Father, that we are here and now living eternal lives, that the gospel, the power of God unto salvation to all those who will believe and obey, is on the earth.

SURELY we ought to be grateful for our blessings. Brethren and sisters, keep this library where you can find it, and where your children will find it, and then have enough interest in the eternal salvation of those boys and girls that are in your home that you will find ways and means to interest them in what these books contain that they may know how precious they are in the sight of their Heavenly Father.

We have been taught during this conference, among other things, the importance of family prayers, of asking a blessing upon the food, of the importance and sacredness of eternal wedlock. We have been taught the necessity and desirability of honoring the Sabbath day to keep it holy, and so I might go on through the advice and counsel that the Lord has given. Today we are seated in a house that the Lord provided for us that we might come together and consider all these blessings under the influence of his spirit. I fear sometimes that we pay little attention to the seriousness of this life, and that we take it too much for granted until it is too late. I remember being on a train one day with a man who was born and reared in the Church. We were returning from California, and I made myself known to him. As we visited, I talked to him about the gospel of Jesus Christ. He told me that his people were members of the Church, but he didn't understand anything about it. And he said as we discussed the principles of the gospel, "These things interest me." We visited quite a long time, and when we finished, that good man, I believe he was a good man, said to me, "I would

give all that I possess to have the assurance that you have of eternal life."

I said, "My brother, you don't have to give all that you possess to have that assurance. All you have to do is to search the scriptures prayerfully. Go where they may be explained to you. Seek the truth, and the beauty of the truth will appeal to you, and perhaps without much of an effort on your part, and I am sure without giving away all your property, you can know as I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of the Living God, and that we are living eternal lives."

Don't let your children grow up without teaching them the principles of the gospel of Jesus Christ. Don't wait to send them into the mission field to learn what the gospel means. I remember when I was in the South fifty-five or sixty years ago, a man who came from a large family said, "I don't know what to say. I don't know what to tell these people."

"Why," one of the brethren said, "teach them the Bible. Go and get your Bible and read Genesis." He said, "I don't know where Genesis is in the Bible," and yet he had gone from a Latter-day Saint community, and from a Latter-day Saint home to carry the message of life and salvation to those people in the South. However, it was not very long after that until his mind was changed. He had received a testimony of the truth through study and prayer, and he knew that the gospel was here, and he was able to stand on his feet and freely bear testimony that the gospel of Jesus Christ is the truth.

Now, fathers and mothers, appreciate your children. Don't turn them over to somebody else to train and educate in regard to matters of eternal life. That is your privilege, and it is a privilege. Teach them to pray and walk uprightly before the Lord, and then in time of need they can go to him, and he will answer their prayers. It will be astonishing to you the great happiness that will come into your home that you theretofore have not enjoyed, if you will follow this counsel.

THE gospel of Jesus Christ is the power of God unto salvation in the celestial kingdom to all those who will believe and obey it. There are some who seem to have the idea that if they believe it and their names are on the records that is sufficient, but that isn't sufficient. Don't let them go on in that blind thoughtlessness. Reach out after those who are in the Church and those who are out of it, and seek in every way to share the blessings of the gospel of our Lord with them, his children. That is what we are expected to do. Freely we have received, and freely we should give. When we return to our various places of abode, let our homes from now on be sanctified by



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prayer and with gratitude and thanksgiving, so that those who come there might feel the influence and the Spirit of the Lord and be prepared to bear testimony of the truth of the gospel of our Lord.

This is our Father's Church. He gave it its name. Only today a good sister handed me a paper, something that she herself had prepared. Among the things that were written there was her testimony of the true name of this Church, the Church of Jesus Christ. She wanted to know why we don't pay attention to what the Lord has said about its name. We sometimes call ourselves *Mormons*, not members of the Church of Jesus Christ, and she wanted to know why. "Why," she says, "the Lord has made it just as plain as can be what his Church should be called. He called it by the name of his Son, Jesus Christ." In another place he said that if it was the church of some other man it would bear his name, the name of the other man. She wrote it out in her own thoughtful, simple way. And so, brethren and sisters, when you go away from here, you may be associating with various denominations of the world, but remember that there is only one Church in all the world that by divine command bears the name of Jesus Christ, our Lord. I am sure we will show our appreciation of that great and wonderful name by respecting it, and not be found calling ourselves *Mormons* as the world nicknames us. The name *Mormon* to many people in the world means anything but the gospel of Jesus Christ. In fact they do not know what it means. I congratulate you as members of the Church, that you belong to the Church of Jesus Christ; live in the age when his Church has been organized and has been given his name. If we are faithful and devoted to the end of our lives, when we go to the other side, we will find we shall not belong to some other Church such as the Church of St. John or St. Peter or St. Paul or *Mormon*, or that of any of the Apostles or great men who have lived upon the earth, but we will find that we belong to the Church of the Son of God, Jesus Christ, our Lord. Let us remember that, and let us respect it, brethren and sisters, and not be careless about it.

Now, in conclusion, I pray that the blessings of our Heavenly Father may be in our lives, in our hearts, and in our homes, that each of us may go from here with a renewed determination that we will be worthy of the great honor that has come to us of being members of this great organization, grateful for all of our blessings, and for this wonderful house we worship in, this great choir that sings for us and has sung so many years for the world, and grateful for the privilege of associating together in our wards and branches in the Church under the influence of the spirit of the Lord.

(Concluded on page 774)

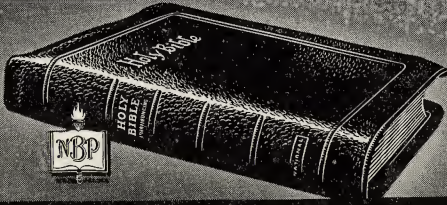
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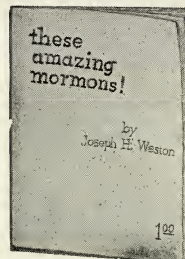
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WHAT THE LORD HAS DONE (Closing Address)

(Concluded from page 773)

I pray that the love of the gospel of our Lord will turn in our souls and enrich our lives, that it will cause husbands to be kinder to wives, and wives to be kinder to husbands, parents to children, and children to parents because of the gospel of Jesus Christ, which is a gospel of love and kindness.

It will cause us, if we are living as we should, to love our neighbors as ourselves, and go out of our way, if possible, to help them understand better the purpose of life. These are some of our privileges.

Now, I pray that the blessings of the Lord may be with you, and as far as I have power and the authority of

the priesthood I bless you, my brethren and sisters, that the power of the Lord may be and go with you, and that his peace and his love may abide with you, and that you will so live that you will be worthy of these blessings as long as you live upon the earth, and I do it in the name of Jesus Christ, our Lord. Amen.

WHAT THE LORD HAS DONE (Opening Address)

(Concluded from page 683)

of Jesus Christ to people who believe that they already have it, and yet when they compare what the Lord has revealed in this latter-day in addition to what they already have, they discover that it took the revelations of the Lord to the Prophet Joseph Smith in our day to make the Bible, the Old and the New Testaments, plain to these people.

I REMEMBER a good many years ago when I was down in California, I met a man who was a great geologist, whose name was Robert Hill. While being employed in research in Mexico and Central America by the Smithsonian Institute or National Museum, a Book of Mormon fell into his hands, and he read it. He was working under the direction of the department at Washington, where they collect all of the curiosities from the various sections of the country. He was there as a government employee. The National Museum, I presume, is where much of the material may be found.

When he read the Book of Mormon, he asked for a leave of absence. He came to Salt Lake City and inquired for somebody who would indicate to him the source of the Book of Mormon, for he said, "This book explains some things that the scientists are unable to harmonize." Dr. James E. Talmage took him in hand and informed him as to the source of the Book of Mormon, how it had been revealed, how the people had come here under the direction of our Heavenly Father and built up this country. Before Robert Hill left, he said, "This is what I have been looking for," and he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He returned to Mexico, and I saw him later in Los Angeles. When I asked him what effect the Book of Mormon had on his life, he said, "Why, Brother Smith, it enabled me to understand the Bible as I have never understood it before."

There have been distributed hundreds of thousands of tracts and books teaching the gospel of Jesus Christ, the expense for which has been paid by the Church and its members in order that other people might enjoy what we enjoy.

There isn't anything that enriches our lives like an understanding of the purposes of life and the ability to live the gospel of Jesus Christ. All happiness worthy of the name comes to us when we observe the teachings of our Lord and live to be worthy to be his sons and daughters.

Since coming into this building this morning I have asked how many strangers there are who come onto this block each year. Last year I had supposed was the greatest year we have ever had because of the number coming here during our celebration, but I understand that this year up to today 840,662 of the children of our Heavenly Father, your brothers and sisters and mine, have come here onto this block to see and learn what the Lord has done. I think it is marvelous, and so this morning as I stand here in your presence, I am grateful that I belong to the same organization that you belong to, grateful that all the good things that the world enjoys, all that is true and wholesome and uplifting and educational may be enjoyed by the membership of this Church without having to give up one thing.

I have said to many people when they have asked me, "What is there about this organization that you belong to? What is it that you are so concerned about, that you send your missionaries all over the world?" I have replied sometimes, "We want you all to be happy. We want you all to rejoice as we rejoice. After awhile we will have to meet our record, and if we have been faithful, I am sure the Father of us all in the world will thank us and bless us for bringing so many of his sons and daughters to an understanding of the purpose of life and how to enjoy it under the influence of his spirit."

It is glorious to live in this part of the world. I might say it is glorious to live in this age of the world notwithstanding the sorrow and distress and uncertainty that exist. We have received an assurance that our Heavenly Father is mindful of us if we will be faithful. We have no promise that he will care for us on any other terms, but he has said that if we will honor him and keep his commandments, he will watch over us and protect and bless us. I think of that lovely audience

that I saw here yesterday, all our sisters, and now this morning there is a great mixed audience apparently mostly men. Yet we are only a small portion of the Church of Jesus Christ of Latter-day Saints that has become identified with the Church of the Lamb of God since the year 1830. It is marvelous, my brothers and sisters, what the Lord has done—and he has done it.

WE will have the pleasure today and during the days to follow of hearing quite a number of those who devote their time to teaching the gospel of Jesus Christ. We have people here from nearly all parts of the Church throughout the world. Many have come a long way, not to hear men speak, but to feel the inspiration of the Almighty as it flows to those who are called to address us, play for us, and sing for us in this wonderful house of the Lord.

I know that God lives. I know that Jesus is the Christ. And I am thankful to know that we are all brothers and sisters—thankful that he gives us all opportunities so to adjust our lives here that when mortality is complete and our work is done that we will dwell in his presence and enjoy the companionship of those we love forever. Shouldn't that make us feel that our homes must be the abiding place of the Spirit of the Lord? Shouldn't that make each of us feel, where we know what the Lord has advised us to do, that it is the best for us and we will do what he wants us to do? I want to say that the happiest people in all the world are those who obey the counsel of our Heavenly Father.

I pray that his spirit may continue with us. I pray that when we have finished this conference, we may go away feeling that we have waited upon our Heavenly Father and not in vain. We will return to our homes, sharing what we have enjoyed here with those not able to come, and to our families with a renewed determination that we will keep the commandments of God and that we will so adjust ourselves that our homes will be the abiding place of his spirit that will guide us into all truth. That the Lord may add his blessings and his peace be with us, as we go through this conference, I humbly pray, in the name of Jesus Christ. Amen.

This Month With CHURCH PUBLICATIONS

The Instructor . . .

FROM the cover picture of Elizabeth Snow Ivins, wife of President Anthony W. Ivins, with its accompanying life sketch, *The Instructor* for November is a gem for Sunday School folk. The common-sense editorial by General Superintendent Milton Bennion is entitled "Health for Happiness and Efficiency." Much of the installment of C. Frank Steele's "Latter-day Saint Settlement in Canada" is devoted to the ministry of Edward J. Wood, recently retired president of the temple at Cardston.

"Conviction and Tolerance" are discussed by Lowell L. Bennion as he breaks down his monthly feature "The Book of Mormon—a Guide to Religious Living." Thomas C. Romney in his regular feature discusses missionary work in Mexico.

The plans for the 1949 Sunday School conventions are brought to light in this issue, as the theme of those conventions is announced as "Making the Gospel Effective in the Lives of Latter-day Saints Through an Improved Religious Environment."

The Relief Society Magazine . . .

TWO of the many unusually good talks given at the Relief Society conference are reprinted in the November *Relief Society Magazine*. The first is by President Belle S. Spafford and is titled "Joy in Full Measure." The second is by First Counselor Marianne C. Sharp and is, "And What of the Promise?" A good Thanksgiving story, "Seasoning," was written by Margery Stewart. The serial, "Questing Lights" by Belle Watson Anderson continues in this issue, and another story, "Then and Now" was written by Sadie Ollerton Clark. In addition some good household articles, the building news, poetry, and the regular lessons for January appear in this magazine. The frontpiece, written by Christie Lund Coles, "November Moon," rounds out this issue.

The Children's Friend . . .

THE November issue of *The Children's Friend* includes many stories and poems, as well as pictures to color and other special features for parents and children. Some of the Thanksgiving features include: "Day of Thanks" by Helen Howland Prommel, "Thanksgiving's Almost Here" by Rowena Cheney, and some poems for Thanksgiving. "Let's Listen to the Radio" by Claude C. Lemmon is a feature that should prove valuable to young folk and their parents—as should "Something to Cook." In fact, the magazine, as usual, abounds in unusual and delightful features.

NOVEMBER 1948

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Your Page AND OURS

Interlaken, Switzerland

Dear Editors:

ENCLOSED please find three dollars for the renewal of my subscription.

I enjoy your magazine very much. Because you publish only one number every month, I have to read through one or two older publications every week. Nearly all THE IMPROVEMENT ERAS which I have, I read through four or five times during the past years. I thank you for putting out such a wonderful paper.

Sincerely your brother,
David Piranian

Tyrone, New Mexico

Dear Sir:

I WANT you to know how much I enjoy THE IMPROVEMENT ERA. I have never seen a magazine its equal. The magazine has such clean literature, and has so much educational value, moral, as well as spiritual.

Sincerely yours,
Mrs. Jonnie McDonald

Corinne, Utah
July 1, 1948

Dear Editors:

It is truly inspiring to read the poetry that you printed in your June issue.

It is comforting to know that this, our own magazine, is publishing poetry by known and unknown writers, poetry that is lasting, that will live tomorrow as well as today. Such a beautiful poem as Helen Marling's "I Thank Thee, Lord!" will be read again and again.

So many of the smaller poetry magazines are going out of business and they were the last channel open to the poet. It is with a humble prayer that I pray you will keep your pages open to poetry.

This letter is to thank you, the editors, for having enough faith in my poetry as well as that of other young writers to print it, and to wish that your poetry page may ever be a candle in the dark.

Very sincerely,
Marjane Morris

Rotterdam 28, Holland

Dear Editors:

THIS morning I received the first two issues of my second year subscription of your fine magazine. It is the best church magazine I ever read during my life because all what is printed in it is the truth. I am not able to listen to the KSL broadcasting but now I can read everything what is said by our Prophet and the other Church Authorities. After reading

RENO LIONS' MALE QUARTET



Dear Editors:

I AM enclosing a photograph of the Reno Lions' Male Quartet which won first place in the international contest held in Madison Square Garden, July 27, 1948.

Our quartet competed with fifteen of the best quartets in the United States who were in turn the winners of their respective districts and regions.

Reading from left to right: Sister Anna L. Garrett, accompanist (assistant stake organist, Primary, and Relief Society stake organist); Wesley Summerfield; Brother Chester Christensen, member of third quorum of elders; E. W. (Bud) Hardesty; and Brother William H. Garrett, member Reno Stake presidency and managing director of the quartette. We have been organized for about a year and a half and have some definite plans for concerts in the near future.

Sincerely,
William H. Garrett

THE IMPROVEMENT ERA I feel stronger and know more about our gospel.

Hoping that the Lord may bless you and your work so that your magazine comes out one day in the Dutch language too, and then I am sure that it will give you more subscribers.

Yours faithfully,
(signed) M. W. J. Brijis

The "Hard" Truth

A MOUNTAINEER and his wife visited the city for the first time. The husband was interested in the street pavements and concrete sidewalks.

Scraping his foot on the hard surfaces, he said to his wife: "I don't blame them for building the town here. The ground is so hard they couldn't plow it, nohow."

—Indiana Telephone News

Turning a Phrase

THREE women, seated on the veranda of a summer resort, were "putting it on" about their respective husbands.

"Your husband is a lawyer, isn't he?" asked one.

"No," replied the other, "he's a barrister."

Turning to the other she said, "Your husband is a moving picture writer, isn't he?"

"He's a scenarist!" was the reply.

"Isn't your husband a waiter?" they asked the third woman.

"No, he's not a waiter, he's a contact man between the customer and the chef."

"Pawson," said Aunt Caroline, ferociously, "I'd like to crown dat low-down husband o' mine."

"Why, Caroline, what's he done?"

"Done? Why, he's done gone and let de chickenhouse door open, and all de chickens has escaped."

"Oh, well, that's nothing. Chickens, you know, come home to roost."

"Come home?" groaned Aunt Caroline. "Come home? Pawson, dem chickens'll go home!"

Bushby was sorely in need of an extra farm hand, and advertised.

"What'll ye pay?" questioned an early applicant.

"I'll pay you what you are worth," promptly replied Bushby.

The applicant meditated for a minute, then turning on his heel, decisively announced: "I'll be durned if I'll work for that!"

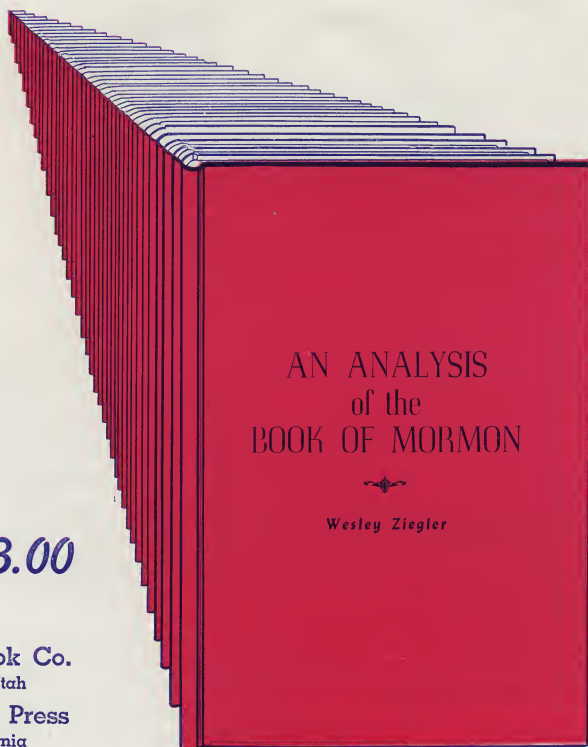
A Letter from Washington

EVERY man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.

—George Washington: Letter to the United Baptist Chamber of Virginia, May 1789

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The harvest is in... now the soil will lie dormant during winter's reign. ☆ Man might well ponder on his life's course at this time, for he, too, will one day reach the autumn of his career. He may face these declining years with confidence if, through judicious foresight, he has life insurance to provide comfort and security for himself and his loved ones. Life insurance is the American way - - consider well its merits.

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